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נְדָבָה עוֹלָה אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר
הַפּנֶה קָדִים וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה
13 בְּיוֹם הַשַּׁבָּת וְיָצָא וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ: וְכֶבֶשׂ
בֶּן־שְׁנָתוֹ תְּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר בַּבֹּקֶר
14 תַּעֲשֶׂה אֹתוֹ: וּמִנְחָה תַּעֲשֶׂה עָלָיו בַּבֹּקֶר בַּבֹּקֶר שִׁשִּׁית
הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרַךְ אֶת־הַסֹּלֶת מִנְחָה לַיהוָה
טו חֻקּוֹת עוֹלָם תָּמִיד: וַעֲשׂוּ אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־ כאן מסיימין הספרדים
16 הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר עוֹלַת תָּמִיד: * כֹּה־אָמַר אֲדֹנָי
יְהוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאִישׁ מִבָּנָיו נַחֲלָתוֹ הִיא לְבָנָיו
17 תְּהִיֶה אֲחֻזָּתָם הִיא בִּנְחֻלָּה: וְכִי־יִתֵּן מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד
מֵעֲבָדָיו וְהָיְתָה לוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לַנָּשִׂיא אַךְ
18 נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה: וְלֹא־יִקַּח הַנָּשִׂיא מִנַּחֲלַת הָעָם
לְהֹנָתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִל אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־
19 יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ:

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v. 15. ישעו ק׳ ibid. ע״כ לספרדים

16–18. The Prince's Estate

16. *give a gift.* The Prince was at liberty to give part of his estate inalienably to his own sons.

17. *of his servants.* If he presented any gifts to them, this gift reverted to the princely estate in the year of Release.

18. *shall not take of the people's inheritance.* The Prince is to be subject to property-laws, like any other citizen. He is prohibited from appropriating, under any pretext whatsoever, land of the common people. The story of Naboth's vineyard was never again to be enacted in Israel. The Prophet thus ends his Book with the double ideal of Holiness in Worship, and Justice to Fellow-man.

his burnt offering and his peace offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. 13. And thou shalt prepare a lamb of the first year without blemish for a burnt offering unto the LORD daily: morning by morning shalt thou prepare it. 14. And thou shalt prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of an hin of oil, to moisten the fine flour: a meal offering unto the LORD continually by a perpetual ordinance. 15. Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt offering. (*Sephardim end here.*)

16. Thus saith the Lord GOD: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons, it is their possession by inheritance. 17. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance it shall be for his sons. 18. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

ה בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תְּמִים׃ וּמִנְחָה
אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃
6 וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשִׁשָּׁה כְבָשִׂים וָאַיִל
7 תְּמִימִם יִהְיוּ׃ וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה
8 וְלַכְּבָשִׂים כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וּבְבוֹא
9 הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא׃ וּבְבוֹא עַם־
הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא דֶּרֶךְ שַׁעַר צָפוֹן
לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא
דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי
י נֹכַחוֹ יֵצֵאוּ׃ וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ׃
11 וּבַחַגִּים וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל
12 וְלַכְּבָשִׂים מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה׃ וְכִי־יַעֲשֶׂה הַנָּשִׂיא

9. v. יצא קרי

8. *shall go forth.* The Prince is to leave the inner gate as he entered it; he is not to pass through the Inner Court. "The procedure of the Prince is thus minutely ordered that it may be understood that, though certain privileges are accorded his rank, he has no authority within the sacred precincts" (Toy).

9. *in the appointed feasts.* The three Pilgrim Festivals of the year (Passover, Pentecost, and Tabernacles) when all were to appear at the Temple in Jerusalem. Ezekiel lays down the regulations to prevent overcrowding. The members of the National Council, like every worshipper, were to pass reverently as near the Holy of Holies as was allowed, but pass on. There was to be no tarrying on the threshold; no curious looking on. Public worship was not to degenerate into a public spectacle.

10. *the prince shall go in the midst of them.* Of the *am ha-aretz*, the National Council. Those who take the words "people of the land" literally, explain that on the Festival days, when the people would be there in great numbers, the Prince was to mingle freely with them. In no other way does a ruler do himself greater honour (Altschul).

blemish ; 5. and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and an hin of oil to an ephah. 6. And in the day of the new moon it shall be a young bullock without blemish ; and six lambs, and a ram ; they shall be without blemish : 7. and he shall prepare a meal offering, an ephah for the bullock, and ephah for the ram, and for the lambs according as he is able, and an hin of oil to an ephah. 8. And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. 9. But when the people of the land shall come before the LORD in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate ; and he that entereth by the way of the south gate shall go forth by the way of the north gate : he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. 10. And the prince, when they go in, shall go in in the midst of them ; and when they go forth, they shall go forth together. 11. And in the feasts and in the solemnities the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and an hin of oil to an ephah. 12. And when the prince shall prepare a freewill offering, a burnt offering or peace offerings as a freewill offering unto the LORD, one shall open for him the gate that looketh toward the east, and he shall prepare

22 מַצּוֹת יֹאכֵל׃ וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־
23 עַם הָאָרֶץ פַּר חַטָּאת׃ וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה
לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת
24 הַיָּמִים וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם׃ וּמִנְחָה אֵיפָה לַפָּר
כה וְאֵיפָה לָאַיִל יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה׃ בַּשְּׁבִיעִי בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ בֶּחָג יַעֲשֶׂה כָּאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת
כָּעֹלָה וְכַמִּנְחָה וְכַשָּׁמֶן׃

מו א כֹּה־אָמַר אֲדֹנָי יְהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים
יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם
2 הַחֹדֶשׁ יִפָּתֵחַ׃ וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ וְעָמַד
עַל־מְוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עֹלָתוֹ וְאֶת־שַׁלְמָיו
וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
3 הָעָרֶב׃ וְהִשְׁתַּחֲוּוּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת
4 וּבֶחֳדָשִׁים לִפְנֵי יְהוָה׃ וְהָעֹלָה אֲשֶׁר־יַקְרֵב הַנָּשִׂיא לַיהוָה

22. *shall the prince prepare for himself.* Shall provide it from his own resources.

24. *ephah.* About $1\frac{1}{10}$ bushels.

hin. About $1\frac{1}{2}$ gallons.

25. *in the feast.* The Feast of Tabernacles, the harvest festival.

Chapter XLVI

1–15. The rights of the Prince in the Sanctuary are strictly prescribed.

2. *shall stand by the post of the gate.* The Prince had no right of entry within it. He stood at the threshold of the eastern gate, opposite the altar, watching his sacrifice.

3. *the people.* Stood in the Outer Court.

3. *people of the land.* Heb. *am ha-aretz,* the National Council. They have almost the same privilege as the Prince. They worship at the door of the same gate.

be eaten. 22. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. 23. And the seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin offering. 24. And he shall prepare a meal offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah. 25. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

46 1. Thus saith the Lord GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened. 2. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth: but the gate shall not be shut until the evening. 3. And the people of the land shall worship at the door of that gate before the LORD in the sabbaths and in the new moons. 4. And the burnt offering that the prince shall offer unto the LORD shall be in the sabbath day six lambs without blemish and a ram without

הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
בְּעַד בֵּית־יִשְׂרָאֵל׃ 18 כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן כאן מתחילין הספרדים
בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־בָּקָר תָּמִים וְחִטֵּאתָ אֶת־
19 הַמִּקְדָּשׁ׃ וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת וְנָתַן אֶל־מְזוּזַת
הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר
כ הֶחָצֵר הַפְּנִימִית׃ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַּחֹדֶשׁ מֵאִישׁ
21 שְׁגָגָה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת׃ בָּרִאשׁוֹן בְּאַרְבָּעָה
עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח חַג שָׁבֻעוֹת יָמִים

to be members of a community" (Cornill). That such a community be a holy community and serve ideal ends was, however, dependent on the people being prevented from again lapsing into their former sins. Hence, the new constitution for the nation in chaps. XL–XLVIII. Thereby the new Temple would be saved from the repetition of its profanations, and Israel rendered worthy of the God Who would make His dwelling in their midst. In this earliest of literary Utopias, the king's power is strictly limited. As wars are no more, his is no longer any military leadership; and the Prince of the nation is little else than its representative in the Temple. A rich reservation of land is assigned to him, which he tills like every other Israelite. The priests and Levites receive a definite portion of land as the material foundation of their existence.

16. *oblation.* *i.e.* the dues that were to be given to the Temple; see *v.* 13–15. The National Council, on behalf of the people, were to hand the dues to the Prince; he would thus possess a common stock from which the priests could draw.

17. *to give the burnt offerings.* From the contributions specified in the preceding verses, the Prince, as the head of the nation, would be held responsible for the supply of sacrifices at the appointed seasons.

he shall prepare the sin offering. *i.e.* provide the offering.

18–20. To ensure the purity of the Sanctuary, which may have been endangered by error or ignorance, Passover and Tabernacles were, according to Ezekiel's vision, to

of Israel: he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel. (*Sephardim begin here:*—)

18. Thus saith the Lord GOD: In the first month, in the first day of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary. 19. And the priest shall take of the blood of the sin offering, and put it upon the door posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. 20. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make atonement for the house. 21. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall

be preceded on the first of the month by a day of expiation or atonement. The ritual therewith is so novel that, on the one hand, some Rabbis held that it could only refer to the Third Temple, in the days to come; and, on the other hand, there were attempts to exclude the Book of Ezekiel from the Canon of Scripture.

20. *so shalt thou do on the seventh day.* According to XLIII, 25 (Haftorah Tetzaveh), the consecration of the altar was to last seven days. When that was completed, atonement could be made for the unintentional errors committed during the services of consecration (Kimchi).

erreth. Unwittingly.

him that is simple. One who has trespassed in ignorance of the law.

21–25. The Festival sacrifices. These differ in many particulars from those in Leviticus. One Rabbi declares that this Chapter will only properly be explained "when Elijah appears."

הפטרת החדש

יחזקאל מה

מה 16 כָּל הָעָם
17 הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל: וְעַל־
הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחַגִּים וּבֶחֳדָשִׁים
וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־

both as an inward impulse to fulfil God's will, and as a power to do it.

31. *then shall ye remember your evil ways.* The Divine mercies described in the previous verses will "heap coals of fire on their head." They will bring vividly to their memory the former national sins, and the consequent justice of their exile. A deep and sincere repentance will be the result.

32. *not for your sake.* "It is doubtless meant as consolation to the people when the Prophet declares that their deliverance does not depend on their deserts" (Toy).

be ashamed. Self-loathing for its past misdeeds would be a sign of possessing the "new heart and new spirit."

33–35. The land will enjoy prosperity, the towns will be rebuilt, and filled with a teeming population.

36. *I the* LORD *have builded.* This redemption and restoration shall be manifest to the nations as the work of God and not of man.

37. *will I be enquired of.* *i.e.* I will be accessible to their prayers.

as the flock. As numerous as the sheep with which the Temple courts and streets of Jerusalem were crowded at the Festival Season.

XVII. HACHODESH

ADDITIONAL READING : EXODUS XII, 1–20

HAFTORAH : EZEKIEL XLV, 16–XLVI, 18

45 16. All the people of the land shall give unto this oblation for the prince in Israel. 17. And it shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the appointed feasts of the house

HACHODESH

EZEKIEL XLV, 16–XLVI, 18

For the life and message of Ezekiel see *Genesis*, p. 508, and the Introductory Note to the Haftorahs of Tetzaveh and Parah, p. 532 and 596.

The Additional Reading describes the paschal sacrifice on the first Passover in Egypt, as well as the rules and preparation for the perennial celebration of that Festival. The Haftorah, likewise, touches upon the Passover sacrifices in the course of the Prophet's description of the Restored Temple.

The last portion of the Book of Ezekiel (chaps. XL–XLVIII) is a description of the New Jerusalem that is to arise when the Exile is over. "The Prophet, transported in thought to the Jerusalem to come, reconstructs the Temple, describes its proportions and forms, organises the future priesthood, the new cult, lays out the geographical plan of the reorganised kingdom, and divides it among the tribes that have come back from the four corners of exile. This plan of the constitution of the future is half-ideal, half allegorical" (Darmesteter). In the New Jerusalem, the Temple becomes both spiritually and materially the centre of the whole nation and its life ; and the name of the City is for the future to be, *The* LORD *is there*. "Ezekiel realised that great things on earth are only produced by union. He, therefore, regarded it as the aim and task of his prophetic and pastoral mission to educate individuals, not only to be religious, but

בְּאֶרֶץ אֲשֶׁר נָתַתִּי לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי לְעָם וְאָנֹכִי
29 אֶהְיֶה לָכֶם לֵאלֹהִים: וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם
וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב:
ל וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא־
31 תִקְחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם: וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם
הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וְנִקְטֹתֶם בִּפְנֵיכֶם עַל
32 עֲוֹנֹתֵיכֶם וְעַל־תּוֹעֲבֹתֵיכֶם: לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נְאֻם
אֲדֹנָי יֱהוִה יוֹדַע לָכֶם בֹּשׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם בֵּית
33 יִשְׂרָאֵל: כֹּה אָמַר אֲדֹנָי יֱהוִה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל
34 עֲוֹנֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחָרָבוֹת: וְהָאָרֶץ
הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר:
לה וְאָמְרוּ הָאָרֶץ הַלָּזוֹ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת
36 וְהַנְּשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ: וְיָדְעוּ הַגּוֹיִם אֲשֶׁר
יִשָּׁאֲרוּ סְבִיבוֹתֵיכֶם כִּי ו אֲנִי יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת
כאן מסיימין 37 נָטַעְתִּי הַנְּשַׁמָּה אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: * כֹּה
הספרדים אָמַר אֲדֹנָי יֱהוִה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת
38 לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם: כְּצֹאן קָדָשִׁים כְּצֹאן
יְרוּשָׁלַם בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מִלְאוֹת
צֹאן אָדָם וְיָדְעוּ כִּי־אֲנִי יְהוָה:

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v. 35. הר׳ בצורי v. 38. הר׳ בצרי ibid. עד כאן לאשכנזים

26. *a new heart.* Obedient, submissive, and desiring the good. "Heart" is the Heb. term for the whole inward being.

a new spirit. Steadfast, and predisposed to revere God.

the stony heart. Hard and rebellious.

heart of flesh. Tender, sensitive to Divine admonition and influence, and capable of being moulded thereby.

27. *to walk in my statutes.* The spirit of God will appear

I will call for the corn, and will multiply it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. 31. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. 32. Not for your sake do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your ways, O house of Israel. 33. Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. 34. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. 35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fenced and inhabited. 36. Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate: I the LORD have spoken it, and I will do it. (*Sephardim end here*).

37. Thus saith the Lord GOD: For this moreover will I be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. 38. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

21 וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי אֲשֶׁר חִלְּלוּהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם
22 אֲשֶׁר־בָּאוּ שָׁמָּה׃ לָכֵן אֱמֹר לְבֵית־יִשְׂרָאֵל כֹּה
אָמַר אֲדֹנָי יֱהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי
אִם־לְשֵׁם־קָדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם שָׁם׃
23 וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם
בְּתוֹכָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נְאֻם אֲדֹנָי יֱהוִה בְּהִקָּדְשִׁי
24 בָכֶם לְעֵינֵיהֶם׃ וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם
כה מִכָּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם׃ וְזָרַקְתִּי
עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־
26 גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃ וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ
חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם
27 וְנָתַתִּי לָכֶם לֵב בָּשָׂר׃ וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי
28 אֶת אֲשֶׁר־בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם׃ וִישַׁבְתֶּם

כצ׳ל v. 23. 25.

a monstrous *chillul hashem*, a profanation and degradation of the idea of God.

22–24. To vindicate His own honour, God will restore them, "for so only can His sole Godhead, which the ruin of His people had caused to be questioned, be generally acknowledged in the world; He *can* restore Israel, for of His own free grace He forgives their sins and transforms their hard heart."

22. *I do not this for your sake. Because* Israel was His own people, He must strictly punish Israel for its sins; cf. Amos III, 2 (*Genesis*, p. 502). His Name was inseparably connected with Israel. To that fact the nation owed its preservation.

23. *when I shall be sanctified in you.* Or, "when I shew myself holy in you." Israel is the subject *through* which God will show Himself to be the Omnipotent and Holy God to the nations. "The great act of reinstatement would make the heathen honour God's majesty, as the sufferings of Israel made them despise it" (Lofthouse).

21. But I had pity for mine holy name, which the house of Israel had profaned among the nations, whither they went. 22. Therefore say unto the house of Israel, Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations, whither ye went. 23. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 24. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. 25. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. 28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. 29. And I will save you from all your uncleannesses: and

25. *I will sprinkle clean water.* Figurative for moral purification and inward spiritual renewal.

filthiness. Of idolatry, whose worship involved both ritual and moral uncleanness.

הפטרת פרה

יחזקאל לו

לו 16 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 17 בֶּן־אָדָם בֵּית יִשְׂרָאֵל
יֹשְׁבִים עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם
18 כְּטֻמְאַת הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי: וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם
עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ:
19 וָאָפִיץ אֹתָם בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כִּדַרְכָּם וְכַעֲלִילוֹתָם
כ שְׁפַטְתִּים: וַיָּבֹא אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־
שֵׁם קָדְשִׁי בֱּאֱמֹר לָהֶם עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ:

סבדין ויבא v. 20.

PARAH

EZEKIEL XXXVI, 16–38

The Additional Reading lays down the regulations for bodily purification. The object of these laws, our Sages say, was to impress on the Israelites the need of moral purification after the apostasy in connection with the Golden Calf.

Moral purification is likewise the theme of the Haftorah taken from the Book of Ezekiel. How Israel is to emerge from the grave of the Exile, renew its life on its own soil, and open an era of undefiled service of God—such is the teaching of the Haftorah. God had justly sent Israel into captivity, says the Prophet; its disasters were inevitable, seeing that God is a God of Holiness and Right. But the heathens had misunderstood this punishment, taking it as a sign of God's inability to save His people (Rashi, Kimchi). In this way, Israel had occasioned the profanation of God's Name. To vindicate His own honour, God will restore them; not because Israel deserved restoration, but because God's Glory demanded it. This Restoration will, however, be accompanied by moral renewal; on the one hand, God will implant "a new heart and a new spirit" in the nation; and, on the other hand, Israel's soul

XVI. PARAH

ADDITIONAL READING: NUMBERS XIX, 1–22

HAFTORAH: EZEKIEL XXXVI, 16–38

36 16. Moreover the word of the LORD came unto me, saying, 17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her separation. 18. Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols: 19. and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. 20. And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of the LORD, and are gone forth out of his land.

will be swept by sincere Repentance that will cause it to be ashamed of its evil past. When the sinful nation has thus been purified, and the desolate land re-peopled, then the heathen will know that the whole is God's doing.

16–18. The uncleanness, religious and moral, of their ways was the real cause of the suffering of the people and their banishment.

17. *their doings.* Their idolatry.

18. *blood which they had poured out.* The Prophet probably has in mind the abominable rite of child-sacrifice which they copied from the heathens surrounding them.

20. *profaned my holy name.* Doubly so; by their own wrong-doing and by forcing God to punish them.

are gone forth out of his land. "He was not able to protect His people!" was the taunt of the heathen, which constituted

נֶצַח יִשְׂרָאֵל לֹא יִשָּׁקֵר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃
ל וַיֹּאמֶר חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד זִקְנֵי עַמִּי וְנֶגֶד יִשְׂרָאֵל
31 וְשׁוּב עִמִּי וְהִשְׁתַּחֲוֵיתִי לַיהוָה אֱלֹהֶיךָ׃ וַיָּשָׁב שְׁמוּאֵל
32 אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהוָה׃ וַיֹּאמֶר שְׁמוּאֵל
הַגִּישׁוּ אֵלַי אֶת־אֲגַג מֶלֶךְ עֲמָלֵק וַיֵּלֶךְ אֵלָיו אֲגַג מַעֲדַנֹּת
33 וַיֹּאמֶר אֲגַג אָכֵן סָר מַר־הַמָּוֶת׃ וַיֹּאמֶר שְׁמוּאֵל
כַּאֲשֶׁר שִׁכְּלָה נָשִׁים חַרְבֶּךָ כֵּן תִּשְׁכַּל מִנָּשִׁים אִמֶּךָ
34 וַיְשַׁסַּף שְׁמוּאֵל אֶת־אֲגַג לִפְנֵי יְהוָה בַּגִּלְגָּל׃ וַיֵּלֶךְ
שְׁמוּאֵל הָרָמָתָה וְשָׁאוּל עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל׃

he is not a man, that he should repent. He is not changeable like man, but permanent in His purpose. He desires the good of Israel, and it is for their good that Saul should be deprived of sovereignty. There is no contradiction here to the expression in *v.* 10. It is because God is unchangeable in his purposes that "change of attitude in men from good to evil, seems to develop a corresponding change of attitude towards them in God" (Sime).

30. *honour me now.* A touching and natural request. Saul had been sufficiently humiliated; and, as he was still king, it was necessary that his authority should be upheld before the people.

31. *so Samuel turned again after Saul.* He had vindicated himself as representative of God's will, and now allowed Saul to precede him.

32. *delicately.* Some translate "tremblingly" (Septuagint); others, "cheerfully," as he now preferred death to life (Kimchi); or, "in chains" (AJ).

the bitterness of death is past. He had lost kingdom and liberty, and death held no further bitterness for him.

33. *childless.* He had practised the old Amalekite method of murdering the weak and defenceless, on the borders of Judah. Samuel, who in more than one way was the last of the Judges, seized a sword and with his own hand struck the murderer dead. It was national vengeance, not vengeance taken by Samuel in his own cause.

repent: for he is not a man, that he should repent. 30. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31. So Samuel turned again after Saul; and Saul worshipped the LORD.

32. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

34. *then Samuel went to Ramah.* He saw Saul no more, He loved and grieved for Saul, and mourned for the failure of a career that had seemed so promising. "He had begun his reign as a knightly hero in the splendour of manly strength, good fortune and victory; he died, harassed, embittered, deranged, giving himself the death blow, avoided and forsaken by every one—by his trusted seer and counselor, by his greatest warrior, and, finally, by the last of his faithful followers" (Kittel).

21 מֶלֶךְ עֲמָלֵק וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃ וַיִּקַּח הָעָם מֵהַשָּׁלָל
צֹאן וּבָקָר רֵאשִׁית הַחֵרֶם לִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ בַּגִּלְגָּל׃
22 וַיֹּאמֶר שְׁמוּאֵל הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים
כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב
23 מֵחֶלֶב אֵילִים׃ כִּי חַטַּאת־קֶסֶם מֶרִי וְאָוֶן וּתְרָפִים
הַפְצֵר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ מִמֶּלֶךְ׃
24 וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־
יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם׃
כה וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה׃
26 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי
מָאַסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־
27 יִשְׂרָאֵל׃ וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ וַיִּקָּרַע׃
28 וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע יְהוָה אֶת־מַמְלְכוּת
29 יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ הַטּוֹב מִמֶּךָּ׃ וְגַם

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v. 20. פתח בס׳פ

22. *delight in burnt offerings.* Samuel's reply is couched in the rhythmical form of parallelism, the characteristic of Heb. poetry. He goes straight to the real disobedience behind Saul's excuses, and in a few immortal words summarises the ethical teaching of the Hebrew prophets.

to obey is better than sacrifice. "Asserts in clearest terms the superiority of moral to ritual worship" (Payne Smith).

23. *teraphim.* Idolatrous images. Deliberate disobedience towards God is compared to witchcraft, because both bow to an authority other than Divine; in the one case, to the individual will or passion; and in the other, to the idol. The comparison is especially appropriate here, as Saul had been zealous in abolishing witchcraft in Israel. Samuel accuses him of being as guilty as those he had himself condemned.

24. *feared the people.* Saul now admits the true reason of his lapse. He did not lead, though king, but was led.

of Amalek, and have utterly destroyed the Amalekites. 21. But the people took of the spoil, sheep and oxen, the chief of the devoted things to sacrifice unto the LORD thy God in Gilgal. 22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29. And also the Strength of Israel will not lie nor

29. *the Strength of Israel.* He who is the Source of their strength and confidence.

לֵאמֹר בֹּא־שָׁאוּל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֹּב וַיַּעֲבֹר
13 וַיֵּרֶד הַגִּלְגָּל׃ וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל
14 בָּרוּךְ אַתָּה לַיהוָה הֲקִימֹתִי אֶת־דְּבַר יְהוָה׃ וַיֹּאמֶר שְׁמוּאֵל
וּמֶה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנָי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ׃
טו וַיֹּאמֶר שָׁאוּל מֵעֲמָלֵקִי הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־
מֵיטַב הַצֹּאן וְהַבָּקָר לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר
16 הֶחֱרַמְנוּ׃ וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל הֶרֶף וְאַגִּידָה לְךָ
אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלָּיְלָה וַיֹּאמֶרְ לוֹ דַּבֵּר׃
17 וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי
18 יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל׃ וַיִּשְׁלָחֲךָ
יְהוָה בְּדֶרֶךְ וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־הַחַטָּאִים אֶת־
19 עֲמָלֵק וְנִלְחַמְתָּ בּוֹ עַד־כַּלּוֹתָם אֹתָם׃ וְלָמָּה לֹא־שָׁמַעְתָּ
בְּקוֹל יְהוָה וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה׃
כ וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל
יְהוָה וָאֵלֵךְ בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהוָה וָאָבִיא אֶת־אֲגַג

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v. 15. פתח בסיפ׳ v. 16. ויאמר קרי

12. *Carmel.* In Judah, about 7 miles S. of Hebron.
set him up a monument. To commemorate his victory.
Gilgal. In the Jordan valley. Perhaps to sacrifice there of the spoil in thanksgiving for the victory (Ralbag); see *v.* 15 and 21.

15. *they have brought them from the Amalekites.* Saul appears to lay the blame upon the people.
to sacrifice unto the LORD *thy God.* Saul thought that this would justify his action.

17. *though thou be little in thine own sight.* Samuel's answer to Saul's plea that the people were to blame (*v.* 15). Saul was the leader; and if he heeded the voice of his army in an act of disobedience, he was not fit to lead.

20. *I have obeyed . . . and have brought Agag.* Saul again seeks to justify himself. He had destroyed the Amalekites;

was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal. 13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. 14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17. And Samuel said, Though thou be little in thine own sight, art thou not the head of the tribes of Israel? And the LORD anointed thee king over Israel; 18. and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD? 20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king

and the people had brought the spoil not for themselves, but for sacrifice.

ה אַלָפִים אֶת־אִישׁ יְהוּדָה: וַיָּבֹא שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב
6 בַּנָּחַל: וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סְרוּ רְדוּ מִתּוֹךְ
עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי
7 יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי מִתּוֹךְ עֲמָלֵק: וַיַּךְ
שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ שׁוּר אֲשֶׁר עַל־פְּנֵי
8 מִצְרָיִם: וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חַי וְאֶת־כָּל־הָעָם
9 הֶחֱרִים לְפִי־חָרֶב: וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגַג וְעַל
מֵיטַב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־הַטּוֹב
וְלֹא אָבוּ הַהֲרִימָם וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס אֹתָהּ
11 הֶחֱרִימוּ: וַיְהִי דְּבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר: נִחַמְתִּי
כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי
לֹא הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלָּיְלָה:
12 וַיַּשְׁכֵּם שְׁמוּאֵל לִקְרַאת שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל

4. *in Telaim.* Probably Telem (Josh. 15, 24), a place in South Judah.

the Kentites. A tribe to which Jethro, the father-in-law of Moses belonged. Some of them dwelt among the Amalekites to the South of Judah.

7. *Havilah.* The eastern boundary of the district in northern Arabia inhabited by the Amalekites.

Shur. The western part of the desert, bordering on Egypt.

8. *all the people.* *i.e.* all that fell into his hands. Some bands survived and carried on guerilla warfare against the Israelites ; but from this time they ceased to be formidable.

9. *spared Agag.* Saul did so, perhaps from a fellow-feeling with a king ; cf. I Kings xx, 32.

the best of the sheep. Apparently to derive material profit from a campaign that was to be undertaken only to serve higher ends.

11. *it repenteth me.* An expression signifying an apparent

bered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5. And Saul came to the city of Amalek, and laid wait in the valley. 6. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7. And Saul smote the Amalekites, from Havilah as thou goest to Shur, that is before Egypt. 8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10. Then came the word of the LORD unto Samuel saying, 11. It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto the LORD all night. 12. And Samuel rose early to meet Saul in the morning; and it

change in the Divine attitude towards people, brought about by a change in their character and conduct.

Samuel was wroth. Better, *it grieved Samuel* (AJ). He grieved for Saul, for whom he had held such high hopes.

cried. Interceded for Saul.

הפטרת זכור

שמואל א טו

זן א וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה לִמְשָׁחֲךָ לְמֶלֶךְ
עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה׃
נאן מתחילין האשכנזים 2 כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה עֲמָלֵק
3 לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם׃ עַתָּה
לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא
תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעוֹלֵל וְעַד־יוֹנֵק
4 מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר׃ וַיִּשְׁמַע שָׁאוּל
אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת

ZACHOR

I Samuel XV, 1–34

The Additional Reading recalls how Amalek ruthlessly attacked the defenceless and the weak of the Israelites in the wilderness, "and he feared not God." The Amalekites showed their implacable enmity not only at Rephidim, but also opposed Israel's entrance into the Holy Land. It was an hereditary hatred; they were the allies of the Midianites when these harried the Israelites in the days of the Judges. The feud between the tribes of Israel and this untameable race of savages was thus of long duration. The command for exterminating them with which the Haftorah opens, may have been given in consequence of their raids having become more numerous and sanguinary under their present king; *v.* 33. It was clear to Samuel that the struggle with these ancient and ever-hostile opponents was a matter of life and death to Israel, a struggle which he regarded as a holy war.

The moral difficulty in connection with this command is very real. It seems to be in violent contrast to the Divine law which forbids vengeance, private vengeance. How-

XV. ZACHOR

ADDITIONAL READING : DEUTERONOMY XXV, 17–19.

HAFTORAH : I SAMUEL XV, 1–34

15 1. And Samuel said unto Saul, the LORD sent me to anoint thee to be king over his people, over Israel : now therefore hearken thou unto the voice of the words of the LORD.

(*Ashkenazim begin here* :—)

2. Thus saith the LORD of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. 3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4. And Saul summoned the people, and num-

ever, the truest mercy sometimes lies in the dispensation of sternest justice, and Israel here was the instrument of Divine Retribution.

Sabbath Zachor precedes the Festival of Purim, the story of which is recorded in the Book of Esther. Haman, the arch-enemy of the Jews, was a descendant of Agag, the Amalekite king in the Haftorah. Sabbath Zachor reminds us of their godlessness and inhumanity. Its charge to the generations in Israel is to blot out from the human heart the cruel, cowardly Amalek spirit, and to heal the wounds caused by " man's inhumanity to man."

1. *to be king over his people.* Not *thy* (Saul's) people. God's people, to be ruled according to the Divine word and will.

2. *I have marked.* " I remember " (AJ).

3. *utterly destroy.* lit. " ban " or " devote." They were not to be taken as spoil. The Israelites were to derive no material profit from this punitive war.

סֹפֵר הַמֶּלֶךְ וְהַכֹּהֵן הַגָּדוֹל וַיָּצְרוּ וַיִּמְנוּ אֶת־הַכֶּסֶף הַנִּמְצָא
12 בֵּית־יְהוָה׃ וְנָתְנוּ אֶת־הַכֶּסֶף הַמְתֻכָּן עַל־יְדֵי עֹשֵׂי הַמְּלָאכָה
הַ֫פְקֻדִים בֵּית יְהוָה וַיּוֹצִיאֻהוּ לְחָרְשֵׁי הָעֵץ וְלַבֹּנִים
13 הָעֹשִׂים בֵּית יְהוָה׃ וְלַגֹּדְרִים וְלַחֹצְבֵי הָאֶבֶן וְלִקְנוֹת
עֵצִים וְאַבְנֵי מַחְצֵב לְחַזֵּק אֶת־בֶּדֶק בֵּית־יְהוָה וּלְכָל
14 אֲשֶׁר־יֵצֵא עַל־הַבַּיִת לְחָזְקָה׃ אַךְ לֹא יֵעָשֶׂה בֵּית יְהוָה
סִפּוֹת כֶּסֶף מְזַמְּרוֹת מִזְרָקוֹת חֲצֹצְרוֹת כָּל־כְּלִי זָהָב וּכְלִי־
טו כֶסֶף מִן־הַכֶּסֶף הַמּוּבָא בֵּית־יְהוָה׃ כִּי־לְעֹשֵׂי הַמְּלָאכָה
16 יִתְּנֵהוּ וְחִזְּקוּ־בוֹ אֶת־בֵּית יְהוָה׃ וְלֹא יֵחָשְׁבוּ אֶת־
הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת־הַכֶּסֶף עַל־יָדָם לָתֵת לְעֹשֵׂי
17 הַמְּלָאכָה כִּי בֶאֱמוּנָה הֵם עֹשִׂים׃ כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאוֹת
לֹא יוּבָא בֵּית יְהוָה לַכֹּהֲנִים יִהְיוּ׃

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v. 12. ידי קרי ibid. המספקים קרי

12. *that did the work.* The headmen or the master workmen, responsible for the work.

14. *but there were not made . . cups of silver.* At the time when the repairs were in hand, and when it did not seem that there would be sufficient money for the renewal of the sacred vessels. Subsequently when the repairs were finished there was found to be a surplus, which, according to II Chron. XXIV, 12, was used for supplying new vessels for the Temple service (Kimchi).

16. *they dealt faithfully.* All the overseers were men of integrity.

17. *the money for the guilt offerings. i.e.* the money left over after the purchase of the animal, from the amount dedicated to these offerings. This money was not used for the repairs.

was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and told the money that was found in the house of the LORD. 12. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of the LORD: and they paid it out to the carpenters and the builders, that wrought upon the house of the LORD. 13. and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it. 14. But there were not made for the house of the LORD cups of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD: 15. for they gave that to them that did the work, and repaired therewith the house of the LORD. 16. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work: for they dealt faithfully. 17. The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of the LORD: it was the priests'.

הַכֹּהֲנִים כֹּל כֶּסֶף הַקֳּדָשִׁים אֲשֶׁר יוּבָא בֵּית־יְהוָה כֶּסֶף
עוֹבֵר אִישׁ כֶּסֶף נַפְשׁוֹת עֶרְכּוֹ כָּל־כֶּסֶף אֲשֶׁר יַעֲלֶה עַל
6 לֵב־אִישׁ לְהָבִיא בֵּית יְהוָה: יִקְחוּ לָהֶם הַכֹּהֲנִים אִישׁ
מֵאֵת מַכָּרוֹ וְהֵם יְחַזְּקוּ אֶת־בֶּדֶק הַבַּיִת לְכֹל אֲשֶׁר־יִמָּצֵא
7 שָׁם בֶּדֶק: וַיְהִי בִּשְׁנַת עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לַמֶּלֶךְ
8 יְהוֹאָשׁ לֹא־חִזְּקוּ הַכֹּהֲנִים אֶת־בֶּדֶק הַבָּיִת: וַיִּקְרָא הַמֶּלֶךְ
יְהוֹאָשׁ לִיהוֹיָדָע הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מַדּוּעַ
אֵינְכֶם מְחַזְּקִים אֶת־בֶּדֶק הַבַּיִת וְעַתָּה אַל־תִּקְחוּ־כֶסֶף
9 מֵאֵת מַכָּרֵיכֶם כִּי־לְבֶדֶק הַבַּיִת תִּתְּנֻהוּ: וַיֹּאתוּ הַכֹּהֲנִים
לְבִלְתִּי קַחַת־כֶּסֶף מֵאֵת הָעָם וּלְבִלְתִּי חַזֵּק אֶת־בֶּדֶק
י הַבָּיִת: וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֲרוֹן אֶחָד וַיִּקֹּב חֹר בְּדַלְתּוֹ
וַיִּתֵּן אֹתוֹ אֵצֶל הַמִּזְבֵּחַ בִּימִין בְּבוֹא־אִישׁ בֵּית יְהוָה
וְנָתְנוּ־שָׁמָּה הַכֹּהֲנִים שֹׁמְרֵי הַסַּף אֶת־כָּל־הַכֶּסֶף הַמּוּבָא
11 בֵּית־יְהוָה: וַיְהִי כִּרְאוֹתָם כִּי־רַב הַכֶּסֶף בָּאָרֹן וַיַּעַל

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v. 10. מימן קרי

that passeth the numbering. As ordained in Exod. xxx, 13. According to II Chron. xxiv, 6–9, this tax was the chief source for the repair of the Temple.

the money of the persons for whom each man is rated. For the redemption of vows; or of persons dedicated to the Lord; Lev. xxvii, 2–8.

money that it cometh . . of the LORD. Free-will offerings.

7–9. The arrangement did not work well. Not unnaturally. The priests were deflected from their rightful work, and sent out as tax-collectors to gather in the money; see II Chron. xxiv, 5: "And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter."

8. *why repair ye not.* The priests were waiting until a sufficient sum had accumulated to take the repairs in hand.

money of the hallowed things that is brought into the house of the LORD, even the money of every one that passeth the numbering, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of the LORD, 6. let the priests take it to them, every man from his acquaintance : and they shall repair the breaches of the house, wheresoever any breach shall be found. 7. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. 8. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house ? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. 9. And the priests consented that they should take no more money from the people, neither repair the breaches of the house. 10. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD : and the priests that kept the threshold put therein all the money that was brought into the house of the LORD. 11. And it

The King had unworthy suspicions of them, and introduced a new system (Kimchi).

9. *the priests consented.* They were pleased to be relieved of a responsibility which should not have been imposed on them (Ralbag).

10. *a chest.* A collecting box for the money brought by the people for the repairs ; the money came in abundantly.

19 וַיִּקַּח אֶת־שָׂרֵי הַמֵּאוֹת וְאֶת־הַכֹּרִי וְאֶת־הָרָצִים וְאֵת | כָּל־
עַם הָאָרֶץ וַיֹּרִידוּ אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה וַיָּבוֹאוּ דֶּרֶךְ־
כ שַׁעַר הָרָצִים בֵּית הַמֶּלֶךְ וַיֵּשֶׁב עַל־כִּסֵּא הַמְּלָכִים: וַיִּשְׂמַח
כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקְטָה וְאֶת־עֲתַלְיָהוּ הֵמִיתוּ בַחֶרֶב
בֵּית *הַמֶּלֶךְ:

כאן מתחילין האשכנזים

יב 2 א בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ: בִּשְׁנַת־שֶׁבַע לְיֵהוּא מָלַךְ
יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלִַם וְשֵׁם אִמּוֹ צִבְיָה
3 מִבְּאֵר שָׁבַע: וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יָמָיו
4 אֲשֶׁר הוֹרָהוּ יְהוֹיָדָע הַכֹּהֵן: רַק הַבָּמוֹת לֹא־סָרוּ עוֹד
ה הָעָם מְזַבְּחִים וּמְקַטְּרִים בַּבָּמוֹת: וַיֹּאמֶר יְהוֹאָשׁ אֶל־

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v. 20. המלך קרי

The Am ha-aretz made and unmade kings; see II Kings xxi. 23; xxiii, 30. In the light of the above, the beginning of the verse should read, *And the whole National Council went to the house of Baal, etc.*

19. *the Carites.* A foreign body-guard of the king.

people of the land. As in the preceding verse; Jehoiada and the National Council, accompanied by the soldiery, brought the King to the Palace and there enthroned him.

20. *the city was quiet.* The National Council rejoiced over the success of their revolution, and, when the proceedings became known, the bulk of the population remained quiet. Evidently Athaliah, the foreign murderess, was not beloved in Jerusalem.

Chapter XII

2. *his mother's name.* The queen mother's power being only second to that of the king, her name is almost invariably given.

3. *all his days wherein Jehoiada instructed. i.e.* not all the days of his life, but only as long as he was under the guiding influence of Jehoiada. On the death of the latter, Joash allowed himself to be swayed by evil counsellors.

4. *the high places.* Idol-worship at the high places was suppressed by Hezekiah; was renewed by King Manasseh and finally uprooted by his grandson Josiah.

took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. 20. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.

(*Ashkenazim begin here:*—)

12 °1. Jehoash was seven years old when he began to reign. °2. In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. 3. And Jehoash did that which was right in the eyes of the LORD all his days wherein Jehoiada the priest instructed him. 4. Howbeit the high places were not taken away: the people still sacrificed and burnt incense in the high places.

5. And Jehoash said to the priests, All the

°*In English Bibles, v. 1 is v. 21 of the preceding Chapter, and v. 2 is the beginning of Chapter xii*

5-17. REPAIR OF THE TEMPLE.

The Additional Portion for Sabbath Shekalim, Exod. xxx, 11–16, is a reminder of the half-shekel given by each individual to the services of the Tabernacle. Similarly, in the Haftorah the people bring their offerings in money to repair the breaches in the Temple. Although the Temple is no more, this special Sabbath continues to stress the thought that each member of the community is under the obligation to give his measure of support to the stability of the Tabernacle and the perpetuation of his Religion.

5. *all the money of the hallowed things.* Includes all the payments that came into the treasury; which are here specified (Biur).

הפטרת שקלים

מלכים ב יא

יא 17 כאן מתחילין הספרדים וַיִּכְרֹת יְהוֹיָדָע אֶת־הַבְּרִית בֵּין יְהוָה
וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לִהְיוֹת לְעָם לַיהוָה וּבֵין הַמֶּלֶךְ וּבֵין
18 הָעָם: וַיָּבֹאוּ כָל־עַם הָאָרֶץ בֵּית־הַבַּעַל וַיִּתְצֻהוּ אֶת־
מִזְבְּחֹתָו וְאֶת־צְלָמָיו שִׁבְּרוּ הֵיטֵב וְאֶת מַתָּן כֹּהֵן הַבַּעַל
הָרְגוּ לִפְנֵי הַמִּזְבְּחוֹת וַיָּשֶׂם הַכֹּהֵן פְּקֻדֹּת עַל־בֵּית יְהוָה:

18. v מובחותיו קרי

SHEKALIM

II Kings XI, 17–XII, 17

The historical background of the Haftorah is of deep interest. In its opening sentences, it gives us the concluding scenes of the only revolution in the history of the Kingdom of Judah during the 347 years of its existence. And that revolution was directed against a foreign princess who had attempted to exterminate the native dynasty of the House of David.

Athaliah, daughter of Ahab, king of Israel, had married Jehoram, king of Judah, and had used her influence to foster the worship of Baal in Judah. On the death of her husband, she was the queen-mother—a position which carried great power with it. But when her son died at the hands of Jehu, she would have had to yield her position to her son's widow; and, therefore, this true daughter of Jezebel, proceeded to murder all her grandchildren, and to ascend the throne of Judah herself. Only one little grandson was saved, the infant Jehoash, or Joash, who was concealed by an aunt, married to Jehoiada the High Priest. For six years Athaliah, that inhuman woman, usurped the throne in Jerusalem. In the seventh year, the High Priest Jehoiada brought forward young Joash from his hiding place, and the royal bodyguard and the representatives of the nation greeted the legitimate ruler with wild en-

XIV. SHEKALIM

Additional Reading : Exodus xxx, 11–16

Haftorah : II Kings xi, 17–xii, 17

(*Sephardim begin here:*—)

11 17. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people ; between the king also and the people. 18. And all the people of the land went to the house of Baal, and brake it down ; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. 19. And he

thusiasm. He was crowned in the Temple, and Athaliah met the retribution she deserved.

17. *and Jehoiada made a covenant.* This joyous renewal of the covenant was a fitting sequel to the end of the unholy reign of Athaliah, and her Phoenician idolatry.

Jehoiada. True type of High Priest and religious leader, whose advice and guidance during his life-time were followed by king Jehoash with blessed results to the nation. When he died at an advanced age, he was given signal honour by burial in the city of David " among the kings, because he had done good in Israel " (II Chron. xxiv, 16).

18. *all the people of the land.* This cannot be the correct translation of *kol am ha-aretz.* It cannot mean a mob of country-folk ; for how could such a mob have become entrenched within the Temple citadel, without the knowledge of a vigorous ruler like Athaliah. Neither can it mean the city rabble ; otherwise *v.* 20 (" and the city was quiet ") would be meaningless. Besides, the city rabble would be spoken of as *anshey ha-ir.* All difficulties disappear if we follow Justice Sulzberger's explanation (see *Genesis*, 192) of *am ha-aretz* as the National Council. Jehoiada had won over the members of that body, as well as the military chiefs, before he attempted the overthrow of Athaliah,

מִנְחָה ׀ לַיהוָה בְּסוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים וּ
וּבְכִרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְּנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה׃ וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה׃ כִּי כַאֲשֶׁר הַשָּׁמַיִם
הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן־יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃ וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר
24 יְהוָה׃ וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְדָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃
23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה׃

סבירין יבואו v. 23.

21. *and of them also will I take for priests and Levites* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23**. In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another*. lit. "as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—"there is no peace unto the wicked" (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD. 21. And of them also will I take for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all (" And they shall go forth and look "), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

וְשָׂשׂ לִבְכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו: כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ: כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפּוּ נְאֻם־יְהוָה: וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי:
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם: וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. i.e. to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחר, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them. i.e.* the nations, by a

rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. 15. For, behold, the LORD will come in fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. 16. For by fire will the LORD plead, and by his sword, with all flesh: and the slain of the LORD shall be many. 17. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD. 18. For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. 19. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. 20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

7 בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה זָכָר׃
8 מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יוּלַד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ׃ לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמְצוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ׃ כִּי־כֹה ׀ אָמַר יְהוָה הִנְנִי
נוֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשֹׁעָשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃ וּרְאִיתֶם

כציל v. 8.

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (*v.* 7), peace and prosperity, (*v.* 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

a voice of the LORD that rendereth recompense to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: 11. that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And ye shall see it, and your heart shall

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

3 עָנִי וְנִבְהַ־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עוֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלוּלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שְׂנֵאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאוֹיְבָיו׃

כצ׳׳ל v. 3.

the existence of a humble and sincere piety among the worshippers who make their will subservient to God (" that trembleth at My word ").

3. The lit. translation of the first part of this verse is : " The slaughterer of an ox, a slayer of a man ; the sacrificer of the sheep, a breaker of a dog's neck ; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean " striketh a man " (Ibn Ezra), and not " slayeth a man." The Heb. root of מכה is used for " inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship !

of a contrite spirit, and that trembleth at my word. 3. He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth a meal offering, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; 4. I also will choose their mockings, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

5. Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the LORD be glorified, that we may see your joy; but they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple,

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful (" ye that tremble at My word ") whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified . . joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

הפטרת שבת וראש חדש

ישעיה סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵיזֶה
2 בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מָקוֹם מְנוּחָתִי: וְאֶת־כָּל־אֵלֶּה
יָדִי עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

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v. 2. קמץ בדי׳ק ibid. למדנחאו אל־

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in literature:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen! . . . .
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O, Jonathan, slain upon thy high places,
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

XV. SABBATH AND NEW MOON

ADDITIONAL READING : NUMBERS XXXVIII, 9-15
HAFTORAH : ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool : what manner of house will ye build unto me ? and what place shall be my rest ? 2. For all these things hath mine hand made, and so all those things came to be, saith the LORD : but to this man will I look, even to him that is poor and

SABBATH AND NEW MOON

ISAIAH, LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, " From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. *what manner of house.* God's presence cannot be limited to one spot. (" Behold heaven and the heaven of heavens cannot contain Thee : how much less this house that I have builded ! " I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. *all these things. i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to

34 דָּוִד: וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בֶּחָרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלְמוֹ
לה אָבִיו: וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ: וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אֲנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבְרוֹ:
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה:
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־אֲדֹנָיו: וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר: וַיִּתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבֵיא הָעִיר:
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ ו אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה ו בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ עַד־עוֹלָם:

v. 38 החצים קרי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded. i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the reassurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

33. And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. 34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. 37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39. But the lad knew not any thing: only Jonathan and David knew the matter. 40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, the LORD shall be between me and thee, and between my seed and thy seed, for ever.

דָּוִד בַּשָּׂדֶה וַיִּהְיֵ֥ הַחֹדֶשׁ וַיֵּ֖שֶׁב הַמֶּ֣לֶךְ עַל־הַלֶּ֔חֶם לֶאֱכֽוֹל׃
כה וַיֵּ֤שֶׁב הַמֶּ֙לֶךְ֙ עַל־מוֹשָׁבוֹ֙ כְּפַ֣עַם ׀ בְּפַ֔עַם אֶל־מוֹשַׁ֖ב הַקִּ֑יר
וַיָּ֤קָם יְהוֹנָתָן֙ וַיֵּ֣שֶׁב אַבְנֵ֔ר מִצַּ֖ד שָׁא֑וּל וַיִּפָּקֵ֖ד מְק֥וֹם דָּוִֽד׃
26 וְלֹא־דִבֶּ֥ר שָׁא֛וּל מְאוּמָ֖ה בַּיּ֣וֹם הַה֑וּא כִּ֤י אָמַר֙ מִקְרֶ֣ה
27 הוּא֔ בִּלְתִּ֥י טָה֖וֹר הֽוּא כִּי־לֹ֥א טָה֑וֹר׃ וַיְהִ֣י מִמָּחֳרַ֔ת
הַחֹ֖דֶשׁ הַשֵּׁנִ֑י וַיִּפָּקֵ֖ד מְק֣וֹם דָּוִ֔ד וַיֹּ֣אמֶר שָׁא֔וּל אֶל־יְהוֹנָתָ֖ן
בְּנ֣וֹ מַדּ֗וּעַ לֹא־בָ֤א בֶן־יִשַׁי֙ גַּם־תְּמ֣וֹל גַּם־הַיּ֔וֹם אֶל־הַלָּֽחֶם׃
28 וַיַּ֤עַן יְהוֹנָתָן֙ אֶת־שָׁא֔וּל נָשֹׂ֥א נִשְׂאַ֛ל דָּוִ֖ד מֵעִמָּדִ֑י עַד־בֵּ֖ית
29 לָֽחֶם׃ וַיֹּאמֶר֙ שַׁלְּחֵ֣נִי נָ֔א כִּ֣י זֶ֥בַח מִשְׁפָּחָ֖ה לָ֑נוּ בָּעִ֕יר וְהוּא
צִוָּה־לִ֣י אָחִ֔י וְעַתָּ֕ה אִם־מָצָ֥אתִי חֵ֖ן בְּעֵינֶ֑יךָ אִמָּלְטָ֣ה נָּ֔א
וְאֶרְאֶ֖ה אֶת־אַחָ֑י עַל־כֵּ֛ן לֹא־בָ֥א אֶל־שֻׁלְחַ֖ן הַמֶּֽלֶךְ׃
ל וַיִּֽחַר־אַ֤ף שָׁאוּל֙ בִּיהוֹנָתָ֔ן וַיֹּ֥אמֶר ל֖וֹ בֶּן־נַעֲוַ֣ת הַמַּרְדּ֑וּת
הֲלֹוא֙ יָדַ֣עְתִּי כִּֽי־בְחֵר֤ אַתָּה֙ לְבֶן־יִשַׁ֔י לְבָשְׁתְּךָ֖ וּלְבֹ֣שֶׁת
31 עֶרְוַ֣ת אִמֶּ֑ךָ׃ כִּ֣י כָל־הַיָּמִ֗ים אֲשֶׁ֤ר בֶּן־יִשַׁי֙ חַ֣י עַל־הָ֣אֲדָמָ֔ה
לֹ֥א תִכּ֖וֹן אַתָּ֣ה וּמַלְכוּתֶ֑ךָ וְעַתָּ֕ה שְׁלַ֥ח וְקַ֖ח אֹת֣וֹ אֵלַ֑י כִּ֥י
32 בֶן־מָ֖וֶת הֽוּא׃ וַיַּ֤עַן יְהוֹנָתָן֙ אֶת־שָׁא֣וּל אָבִ֔יו וַיֹּ֥אמֶר אֵלָ֖יו
33 לָמָ֣ה יוּמַ֑ת מֶ֥ה עָשָֽׂה׃ וַיָּטֶל֩ שָׁא֨וּל אֶת־הַחֲנִ֜ית עָלָ֗יו
לְהַכֹּתוֹ֙ וַיֵּ֣דַע יְהוֹנָתָ֔ן כִּֽי־כָלְתָ֥ה הִ֛יא מֵעִ֥ם אָבִ֖יו לְהָמִ֥ית אֶת־

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v. 24. אל קרי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

27. *son of Jesse.* He does not name him, but refers to him contemptuously merely by his father's name.

30. *son of a perverse rebellious woman.* Better, *perverse and rebellious son* (Friedlander).

confusion. Shame.

31. *he shall surely die.* lit. "he is a son of death."

the new moon was come, the king sat him down to eat meat. 25. And the king sat upon his seat, as at other times, even upon the seat by the wall ; and Jonathan stood up, and Abner sat by Saul's side : but David's place was empty. 26. Nevertheless Saul spake not any thing that day : for he thought, Something hath befallen him, he is not clean ; surely he is not clean. 27. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty : and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day ? 28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem : 29. and he said, Let me go, I pray thee ; for our family hath a sacrifice in the city ; and my brother, he hath commanded me to be there : and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness ? 31. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death ? what hath he done ?

הפטרת מחר חדש

שמואל א כ

ב 18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפָּקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר
נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה לִשְׁלַח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ו מִמְּךָ וְהֵנָּה קָחֶנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

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v. 20. ה׳ רפה

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, v, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him. David places himself in the power of Jonathan, who at first

XII. MACHAR CHODESH

I Samuel xx, 18–42

20 Then Jonathan said unto him, To-morrow is the new moon : and thou shalt be missed, because thy seat will be empty. 19. And when thou has stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee : take them, and come ; for there is peace to thee and no hurt, as the Lord liveth. 22. But if I say thus unto the boy, Behold, the arrows are beyond thee : go thy way ; for the Lord hath sent thee away. 23. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me for ever.

24. So David hid himself in the field : and when

is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *when the business was in hand.* lit. " on the day of the deed." Probably a reference to the occasion (xix, 2–4) when Jonathan interceded with Saul for David's life, and David lay " hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the* Lord *be between thee and me* There is a sworn covenant between us.

14 בָּנִיתִי בֵּית זְבֻל לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים: וַיַּסֵּב הַמֶּלֶךְ
אֶת־פָּנָיו וַיְבָרֶךְ אֶת כָּל־קְהַל יִשְׂרָאֵל וְכָל־קְהַל יִשְׂרָאֵל
טו עֹמֵד: וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו
16 אֶת דָּוִד אָבִי וּבְיָדָו מִלֵּא לֵאמֹר: מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי
אֶת־עַמִּי יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בָחַרְתִּי בְעִיר מִכֹּל שִׁבְטֵי
יִשְׂרָאֵל לִבְנוֹת בַּיִת לִהְיוֹת שְׁמִי שָׁם וָאֶבְחַר בְּדָוִד לִהְיוֹת
17 עַל־עַמִּי יִשְׂרָאֵל: וַיְהִי עִם־לְבַב דָּוִד אָבִי לִבְנוֹת בַּיִת
18 לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: וַיֹּאמֶר יְהוָה אֶל־דָּוִד אָבִי יַעַן
אֲשֶׁר הָיָה עִם־לְבָבְךָ לִבְנוֹת בַּיִת לִשְׁמִי הֱטִיבֹתָ כִּי הָיָה
19 עִם־לְבָבֶךָ: רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם־בִּנְךָ הַיֹּצֵא
כ מֵחֲלָצֶיךָ הוּא־יִבְנֶה הַבַּיִת לִשְׁמִי: וַיָּקֶם יְהוָה אֶת־דְּבָרוֹ
אֲשֶׁר דִּבֵּר וָאָקוּם תַּחַת דָּוִד אָבִי וָאֵשֵׁב | עַל־כִּסֵּא יִשְׂרָאֵל
כַּאֲשֶׁר דִּבֶּר יְהוָה וָאֶבְנֶה הַבַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל:
21 וָאָשִׂם שָׁם מָקוֹם לָאָרוֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר
כָּרַת עִם־אֲבֹתֵינוּ בְּהוֹצִיאוֹ אֹתָם מֵאֶרֶץ מִצְרָיִם:

13. *to dwell in for ever.* The places where the Ark previously rested were only temporary Places of Worship until the Temple, Israel's permanent Sanctuary, was erected on the chosen site (Kimchi).

15–21. Solomon's Address to the People: the Circumstances that led to his Building the Temple

17. *in the heart of David.* To build the Temple was the cherished dream of David.

18. *the* Lord *said unto David.* Through the prophet Nathan; II Sam. vii, 8, 9.

thou didst well that it was in thine heart. Our own cherished high aims may not be fulfilled, but we are the better for striving for them, even though we cannot realise them.

have surely built thee an house of habitation, a place for thee to dwell in for ever. 14. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood. 15. And he said, Blessed be the LORD, the God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 16. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be there; but I chose David to be over my people Israel. 17. Now it was in the heart of David my father to build an house for the name of the LORD, the God of Israel. 18. But the LORD said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart: 19. nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. 20. And the LORD hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. 21. And there have I set a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

21. *wherein is the covenant of the* LORD. The Tables of stone placed in the Ark.

4 יִשְׂרָאֵל וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־הָאָרֹן׃ וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה
וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל וַיַּעֲלוּ
ה אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם׃ וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עֲדַת יִשְׂרָאֵל
הַנּוֹעָדִים עָלָיו אִתּוֹ לִפְנֵי הָאָרוֹן מְזַבְּחִים צֹאן וּבָקָר
6 אֲשֶׁר לֹא־יִסָּפְרוּ וְלֹא יִמָּנוּ מֵרֹב׃ וַיָּבִאוּ הַכֹּהֲנִים אֶת־
אֲרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ
7 הַקָּדָשִׁים אֶל־תַּחַת כַּנְפֵי הַכְּרוּבִים׃ כִּי הַכְּרוּבִים פֹּרְשִׂים
כְּנָפַיִם אֶל־מְקוֹם הָאָרוֹן וַיָּסֹכּוּ הַכְּרֻבִים עַל־הָאָרוֹן וְעַל־
8 בַּדָּיו מִלְמָעְלָה׃ וַיַּאֲרִכוּ הַבַּדִּים וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים
מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרָאוּ הַחוּצָה וַיִּהְיוּ שָׁם
9 עַד הַיּוֹם הַזֶּה׃ אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת הָאֲבָנִים אֲשֶׁר
הִנִּחַ שָׁם מֹשֶׁה בְּחֹרֵב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל
י בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם׃ וַיְהִי בְּצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ
11 וְהֶעָנָן מָלֵא אֶת־בֵּית יְהוָה׃ וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד
לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְּבוֹד־יְהוָה אֶת־בֵּית יְהוָה׃
12 אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לִשְׁכֹּן בָּעֲרָפֶל׃ בָּנֹה
13

2. *the feast.* Of Tabernacles, the Feast of Ingatherings. The people were assembled prior to the Feast, for the purpose of the dedication and rejoicings thereat (seven days), and afterwards observed the Festival according to *v.* 65 (Kimchi).

Ethanim. The month later named Tishri.

4. *tent of meeting.* The Tabernacle built by Moses in the Wilderness

8. *the staves.* The poles by which the Ark was carried protruded from the Holy of Holies into the Holy Place.

9. *there was nothing in the ark . . . tables of stone.* The Ark contained no image, charm, or any mystic appurtenance of pagan worship.

12. *in the thick darkness.* In the heavy cloud (see Exod. xx, *v*, 18) which now filled the Temple was the visible sign of the Shechinah (God's Presence).

the seventh month. 3. And all the elders of Israel came, and the priests took up the ark. 4. And they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the Tent ; even these did the priests and the Levites bring up. 5. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. 6. And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. 7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle ; but they were not seen without : and there they are, unto this day. 9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. 10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, 11. so that the priests could not stand to minister by reason of the cloud : for the glory of the LORD filled the house of the LORD.

12. Then spake Solomon, The LORD hath said that he would dwell in the thick darkness. 13. I

הפטרת פקודי

מלכים א ז

ז 51 וַתִּשְׁלַם כָּל־הַמְּלָאכָה
אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה אֶת־
קָדְשֵׁי | דָּוִד אָבִיו אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים נָתַן
בְּאֹצְרוֹת בֵּית יְהוָה׃
ח א אָז יַקְהֵל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל וְאֶת־כָּל־רָאשֵׁי הַמַּטּוֹת
נְשִׂיאֵי הָאָבוֹת לִבְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלִַם
לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִד הִוא צִיּוֹן׃
2 וַיִּקָּהֲלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בְּיֶרַח
3 הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי׃ וַיָּבֹאוּ כֹּל זִקְנֵי

Jachin. That is, "He shall establish," *i.e.* the Temple, for ever.

Boaz. A union of two words: *bo* and *oz*; that is, "In it is strength." Through the services of the Temple, strength should come to Israel (Rashi).

23. *molten sea.* A very large circular vessel about 18 feet (10 cubits) in diameter (*i.e.* from brim to brim), richly decorated, and supported on the backs of twelve brazen oxen.

a line of thirty cubits. Its circumference, about 52 feet.

24. *knops.* Egg-shaped (Targum); probably gourds which adorned the circumference of the bowl.

ten cubits. Ten in a cubit (Ralbag).

cast when it was cast. In the same mould as the basin.

26. *a handbreadth thick.* *i.e.* the casting, about 3 inches.

two thousand baths. A "bath" was about 8 gallons. To contain this quantity of water, the sides of the molten sea bulged considerably.

XI A. PEKUDEY—For Ashkenazim

I Kings vii, 51–viii, 21

For the Haftorah for Sephardim, see p. 548

7 51. Thus all the work that king Solomon wrought in the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated, even the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD.

8 1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. 2. And all the men of Israel assembled themselves unto king Solomon at the feast. in the month Ethanim, which is

PEKUDEY (FOR ASHKENAZIM)

I Kings VII, 51–VIII, 21

The Dedication of the Temple, and the first part of Solomon's poetic, impressive Prayer of Consecration.

51. *and Solomon brought.* The Temple work completed, Solomon piously brings in the gifts his father David had given and consecrated for the House.

in the treasuries. Probably in the side-chambers referred to in I Kings VI, 6 ; see p. 530.

Chapter VIII

1. *the city of David.* Where David had placed it after bringing it from the house of Obed-Edom (II Sam. VI, 12). The city of David was built on the site of the old Jebusite fort captured by David (II Sam. V, 9). The Temple was built on a higher slope of the hill.

Zion. The name was originally applied to the Temple hill and the city generally.

אֶת־הַכְּתֶרֶת אֲשֶׁר עַל־רֹאשׁ הָרִמֹּנִים וְכֵן עָשָׂה לַכֹּתֶרֶת
19 הַשֵּׁנִית: וְכֹתֶרֶת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשַׁן
כ בְּאוּלָם אַרְבַּע אַמּוֹת: וְכֹתֶרֶת עַל־שְׁנֵי הָעַמּוּדִים גַּם־
מִמַּעַל מִלְּעֻמַּת הַבֶּטֶן אֲשֶׁר לְעֵבֶר שְׁבָכָה וְהָרִמֹּנִים
21 מָאתַיִם טֻרִים סָבִיב עַל הַכֹּתֶרֶת הַשֵּׁנִית: וַיָּקֶם אֶת־
הָעַמֻּדִים לְאֻלָם הַהֵיכָל וַיָּקֶם אֶת־הָעַמּוּד הַיְמָנִי וַיִּקְרָא
אֶת־שְׁמוֹ יָכִין וַיָּקֶם אֶת־הָעַמּוּד הַשְּׂמְאלִי וַיִּקְרָא אֶת־
22 שְׁמוֹ בֹּעַז: וְעַל רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשָׁן וַתִּתֹּם
23 מְלֶאכֶת הָעַמּוּדִים: וַיַּעַשׂ אֶת־הַיָּם מוּצָק עֶשֶׂר
בָּאַמָּה מִשְּׂפָתוֹ עַד־שְׂפָתוֹ | עָגֹל | סָבִיב וְחָמֵשׁ בָּאַמָּה
24 קוֹמָתוֹ וְקָוֶה שְׁלֹשִׁים בָּאַמָּה יָסֹב אֹתוֹ סָבִיב: וּפְקָעִים
מִתַּחַת לִשְׂפָתוֹ | סָבִיב סְבִבִים אֹתוֹ עֶשֶׂר בָּאַמָּה מַקִּפִים
אֶת־הַיָּם סָבִיב שְׁנֵי טוּרִים הַפְּקָעִים יְצֻקִים בְּיִצְקָתוֹ:
כה עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים | צָפוֹנָה וּשְׁלֹשָׁה
פֹנִים יָמָּה וּשְׁלֹשָׁה | פֹּנִים נֶגְבָּה וּשְׁלֹשָׁה פֹּנִים מִזְרָחָה
26 וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה: וְעָבְיוֹ טֶפַח
וּשְׂפָתוֹ כְּמַעֲשֵׂה שְׂפַת־כּוֹס פֶּרַח שׁוֹשָׁן אַלְפִּים בַּת יָכִיל:

כצ"ל v. 22. וקי קרי v. 23. כצ"ל v. 26.

to cover the chapiters. Referring to the network, which fitted closely to, and covered, the capitals; and, as the pomegranates hung down in festoons from the central protruding rim, they could be said to be on top of the capitals (Altschul).

19. *lily work.* The rim curving outwards. The capitals rested on a border of lily work on top of the pillars (see *v.* 22).

21. *the pillars.* They stood in the porchway, not supporting but clear of it. Detached pillars of this kind were a feature of temples in the East.

the right pillar. . . the left pillar. The right is the south side, and the left is the north side.

round about upon the one network, to cover the chapiters that were upon the top of the pomegranates : and so did he for the other chapiter. 19. And the chapiters that were upon the top of the pillars in the porch were of lily work, four cubits. 20. And there were chapiters above also upon the two pillars, close by the belly which was beside the network : and the pomegranates were two hundred, in rows round about upon the other chapiter. 21. And he set up the pillars at the porch of the temple : and he set up the right pillar, and called the name thereof Jachin : and he set up the left pillar, and called the name thereof Boaz. 22. And upon the top of the pillars was lily work : so was the work of the pillars finished. 23. And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits : and a line of thirty cubits compassed it round about. 24. And under the brim of it round about there were knops which did compass it, for ten cubits, compassing the sea round about : the knops were in two rows, cast when it was cast. 25. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east : and the sea was set upon them above, and all their hinder parts were inward. 26. And it was an handbreadth thick ; and the brim thereof was wrought like the brim of a cup, like the flower of a lily : it held two thousand baths.

הפטרת ויקהל לספרדים

מלכים א ז

ן 13 וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם
14 מִצֹּר׃ בֶּן־אִשָּׁה אַלְמָנָה הוּא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ־
צֹרִי חֹרֵשׁ נְחֹשֶׁת וַיִּמָּלֵא אֶת־הַחָכְמָה וְאֶת־הַתְּבוּנָה
וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בַּנְּחֹשֶׁת וַיָּבוֹא אֶל־
טו הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת־כָּל־מְלַאכְתּוֹ׃ וַיָּצַר אֶת־שְׁנֵי
הָעַמּוּדִים נְחֹשֶׁת שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד
הָאֶחָד וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי׃
16 וּשְׁתֵּי כְתָרֹת עָשָׂה לָתֵת עַל־רָאשֵׁי הָעַמּוּדִים מֻצָק
נְחֹשֶׁת חָמֵשׁ אַמּוֹת קוֹמַת הַכֹּתֶרֶת הָאֶחָת וְחָמֵשׁ אַמּוֹת
17 קוֹמַת הַכֹּתֶרֶת הַשֵּׁנִית׃ שְׂבָכִים מַעֲשֵׂה שְׂבָכָה גְּדִלִים
מַעֲשֵׂה שַׁרְשְׁרוֹת לַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים שִׁבְעָה
18 לַכֹּתֶרֶת הָאֶחָת וְשִׁבְעָה לַכֹּתֶרֶת הַשֵּׁנִית׃ וַיַּעַשׂ אֶת־
הָעַמּוּדִים וּשְׁנֵי טוּרִים סָבִיב עַל־הַשְּׂבָכָה הָאֶחָת לְכַסּוֹת

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v. 18. קמץ בדגיע

VAYYAKHEL (FOR SEPHARDIM)

I Kings VII, 13–26

The Sedrah continues the description of the skilled work lavished on the Tabernacle. Corresponding to this, the Haftorah describes the artistry of Hiram of Tyre on the pillars and the brass ornamental work in King Solomon's Temple.

13. *Solomon sent.* To the King of Tyre, for permission for his famous artist in brass and precious metals, to assist in the work for the Temple.

14. *of Naphtali.* In II Chron. xi, 14, his mother is called a daughter of Dan ; and, according to Jewish tradition the father and not the mother (as might appear from the text) was of the tribe of Naphtali.

X B. VAYYAKHEL—For Sephardim

I Kings vii, 13–26

7 13. And king Solomon sent and fetched Hiram out of Tyre. 14. He was the son of a widow woman of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning, to work all works in brass. And he came to king Solomon, and wrought all his work. 15. For he fashioned the two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits compassed either of them about. 16. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits. 17. There were nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. 18. So he made the pillars; and there were two rows

his father was a man of Tyre. *i.e.* he had settled in Tyre, though born in Israel.

15. *he fashioned.* *i.e.* he cast. Moulds were made in the earth into which the molten brass was poured.

a line of twelve cubits. *i.e.* they were 12 cubits (about 20 feet) in circumference. According to Jer. lii, 21, the pillars were hollow.

16. *chapiters.* Or, "capitals"; the upper parts of the columns. They were spherical in shape (*v.* 42).

17. *nets . . . chain work.* The capitals were decorated with tracery.

18. *two rows.* Of pomegranates hung in festoons.

הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סֻכּוֹת וּבֵין
47 צָרְתָן: וַיַּנַּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מֵרֹב מְאֹד לְאֹ
48 נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת: וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים
אֲשֶׁר בֵּית יְהוָה אֶת מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו
49 לֶחֶם הַפָּנִים זָהָב: וְאֶת־הַמְּנֹרוֹת חָמֵשׁ מִיָּמִין וְחָמֵשׁ מִשְּׂמֹאל
לִפְנֵי הַדְּבִיר זָהָב סָגוּר וְהַפֶּרַח וְהַנֵּרֹת וְהַמֶּלְקָחַיִם זָהָב:
נ וְהַסִּפּוֹת וְהַמְזַמְּרוֹת וְהַמִּזְרָקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב
סָגוּר וְהַפְּתוּחוֹת לְדַלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקָּדָשִׁים
לְדַלְתֵי הַבַּיִת לַהֵיכָל זָהָב:

46. *in the Plain of Jordan.* Hiram set up his foundry in the valley of Jordan at the spot where he found suitable soil (" clay ground ") for his moulds.

between Succoth and Zarethan. Succoth was on the other, the east side of the river, in Gad. Zarethan was on the west side of Jordan, about 24 miles north of the Dead Sea.

47. The amount of brass used was so great that no attempt was made to keep an account of it.

48. *the golden altar.* The altar of incense.

49. *the flowers.* The flower-like ornaments of the candlesticks.

To appreciate the significance of the Temple in the life of ancient Israel, we must continue reading the next chapter of the First Book of Kings, Solomon's Prayer of Dedication (set aside as the Haftorah for the first and eighth days of Tabernacles).

The Temple was the forum, the fortress, the " university," as well as the Central Sanctuary, of Israel. The People *loved* it ; the pomp and ceremony, the music and song of the Levites, the ministrations of the priests, the high priest as he stood and blessed the prostrate worshippers amid profound silence on the Atonement Day. As for the choicer spirits, their passionate devotion found expression in words like those of the Psalmist :

the Plain of Jordan did the king cast them, in the clay ground between Succoth and Zarethan. 47. And Solomon left all the vessels unweighed, because they were exceeding many : the weight of the brass could not be found out. 48. And Solomon made all the vessels that were in the house of the LORD : the golden altar, and the table whereupon the shewbread was, of gold ; 49. and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold ; and the flowers, and the lamps, and the tongs, of gold ; 50. and the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold ; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple, of gold.

" How lovely are thy tabernacles,
O LORD of Hosts !
" My soul longeth, yea, fainteth for the courts of the LORD . . . .
" Blessed are they that dwell in thy house."

The destruction of the Sanctuary could not drown Israel's undying love of its " House of Holiness." Throughout the ages down to this day, the sole relic of its ancient glory—the so-called Wailing Wall—has remained for millions of Jews the most sacred memento of their national sanctities, a " Holy Place " from which the Shechinah has never departed.

הפטרת ויקהל	הפטרת פקודי
לאשכנזים	לספרדים

מלכים א ז

ז מ וַיַּעַשׂ חִירוֹם אֶת־הַכִּיֹּרוֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־
41 הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה: עַמֻּדִים
שְׁנַיִם וְגֻלֹּת הַכֹּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמּוּדִים שְׁתָּיִם
וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גֻלּוֹת הַכֹּתָרֹת אֲשֶׁר
42 עַל־רֹאשׁ הָעַמּוּדִים: וְאֶת־הָרִמֹּנִים אַרְבַּע מֵאוֹת לִשְׁתֵּי
הַשְּׂבָכוֹת שְׁנֵי־טוּרִים רִמֹּנִים לַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־
43 שְׁתֵּי גֻלּוֹת הַכֹּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים: וְאֶת־הַמְּכֹנוֹת
44 עָשָׂר וְאֶת־הַכִּיֹּרֹת עֲשָׂרֵה עַל־הַמְּכֹנוֹת: וְאֶת־הַיָּם הָאֶחָד
מה וְאֶת־הַבָּקָר שְׁנֵים־עָשָׂר תַּחַת הַיָּם: וְאֶת־הַסִּירוֹת וְאֶת־
הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וְאֵת כָּל־הַכֵּלִים הָאֵלֶּה אֲשֶׁר עָשָׂה
46 חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמֹרָט: בְּכִכַּר

45. ז האלה קרי

in which opposite principles of conduct with vital consequences to the individual or the nation stand face to face; in which conflict prompt decision is both urgent and, as in the days of Elijah, can alone ensure the victory of Right (Dummelow).

VAYYAKHEL (FOR ASHKENAZIM)	PEKUDEY (FOR SEPHARDIM)

I Kings VII, 40–50.

With the same care as in the Sedrah, we have in the Haftorah a description of the appurtenances for the Temple; of the golden utensils for the interior of the House made

X A. VAYYAKHEL (FOR ASHKENAZIM) | XI B. PEKUDEY (FOR SEPHARDIM)

I KINGS VII, 40–50

7 40. And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he wrought for king Solomon in the house of the LORD : 41. the two pillars, and the two bowls of the chapiters that were on the top of the pillars ; and the two networks to cover the two bowls of the chapiters that were on the top of the pillars ; 42. and the four hundred pomegranates for the two networks ; two rows of pomegranates for each network, to cover the two bowls of the chapiters that were upon the pillars ; 43. and the ten bases, and the ten lavers on the bases ; 44. and the one sea, and the twelve oxen under the sea ; 45. and the pots, and the shovels, and the basons ; even all these vessels, which Hiram made for king Solomon, in the house of the LORD, were of burnished brass. 46. In

under Solomon's supervision, and the consecrated gifts bequeathed by his father David.

40. *Hiram.* A famous brass worker, the son of a Tyrian father, who was also a skilled artist, and an Israelitish mother ; see note on *v.* 14, p. 552.

44. *and the one sea.* An enormous circular vessel ten cubits (about 18 feet) in diameter and five cubits (about 9 feet) in depth. It was richly decorated, and was supported on the backs of twelve brazen oxen, three looking towards each of the cardinal points of the compass. See *v.* 23–26 of this chapter, p. 555.

45. *in the house of the* LORD. For use in the house of the Lord.

אַבָנִים כְּמִסְפַּר שִׁבְטֵי בְנֵי־יַעֲקֹב אֲשֶׁר׀ הָיָה דְבַר־יְהוָה
32 אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ׃ וַיִּבְנֶה אֶת־הָאֲבָנִים
מִזְבֵּחַ בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעָלָה כְּבֵית סָאתַיִם זָרַע סָבִיב
33 לַמִּזְבֵּחַ׃ וַיְעָרֹךְ אֶת־הָעֵצִים וַיְנַתַּח אֶת־הַפָּר וַיָּשֶׂם עַל־
34 הָעֵצִים׃ וַיֹּאמֶר מִלְאוּ אַרְבָּעָה כַדִּים מַיִם וְיִצְקוּ עַל־
הָעֹלָה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנוּ וַיִּשְׁנוּ וַיֹּאמֶר שַׁלֵּשׁוּ
לה וַיְשַׁלֵּשׁוּ׃ וַיֵּלְכוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתְּעָלָה
36 מִלְּאוּ־מָיִם׃ וַיְהִי ׀ בַּעֲלוֹת הַמִּנְחָה וַיִּגַּשׁ אֵלִיָּהוּ הַנָּבִיא
וַיֹּאמַר יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל הַיּוֹם יִוָּדַע כִּי־
אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי עַבְדֶּךָ וּבִדְבָרְךָ עָשִׂיתִי אֶת
37 כָּל־הַדְּבָרִים הָאֵלֶּה׃ עֲנֵנִי יְהוָה עֲנֵנִי וְיֵדְעוּ הָעָם הַזֶּה
כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסַּבְתָּ אֶת־לִבָּם אֲחֹרַנִּית׃
38 וַתִּפֹּל אֵשׁ־יְהוָה וַתֹּאכַל אֶת־הָעֹלָה וְאֶת־הָעֵצִים וְאֶת־
הָאֲבָנִים וְאֶת־הֶעָפָר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתְּעָלָה לִחֵכָה׃
39 וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא
הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים׃

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v. 36. כי"א לישראל ibid. יתיר ס

32. *he built an altar*. To build an altar and offer sacrifices outside the Temple Mount, after the central Sanctuary at Jerusalem had been erected, was an action contrary to the Torah; but was permitted as an exceptional measure to meet an exceptional situation—*horaath shaah*.

36. *let it be known . . . . at thy word*. That all Elijah's actions, even his prophecy of drought, were in accordance with the will of God. His prayer is that the people shall recognise this, and be brought back to faith in God alone.

39. *the* LORD, *he is God*. Not Baal, or any other. These words form the conclusion of the Day of Atonement Service, and are the last words uttered by the dying Israelite.

The contest on Mt. Carmel is typical of every conflict

LORD that was thrown down. 31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name. 32. And with the stones he built an altar in the name of the LORD ; and he made a trench about the altar, as great as would contain two measures of seed. 33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. 34. And he said, Do it the second time ; and they did it the second time. And he said, Do it the third time ; and they did it the third time. 35. And the water ran about the altar ; and he filled the trench also with water. 36. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37. Hear me, O LORD, hear me, that this people may know that thou, LORD, art God, and that thou didst turn their heart back again. 38. Then the fire of the LORD fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39. And when all the people saw it, they fell on their faces : and they said, The LORD, he is God ; the LORD, he is God.

אֶת־הַפָּר הָאֶחָד וְנָתְתוּ עַל־הָעֵצִים וְאֵשׁ לֹא אָשִׂים׃
24 וּקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וַאֲנִי אֶקְרָא בְשֵׁם־יְהוָה וְהָיָה
הָאֱלֹהִים אֲשֶׁר־יַעֲנֶה בָאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כָּל־הָעָם
כה וַיֹּאמְרוּ טוֹב הַדָּבָר׃ וַיֹּאמֶר אֵלִיָּהוּ לִנְבִיאֵי הַבַּעַל בַּחֲרוּ
לָכֶם הַפָּר הָאֶחָד וַעֲשׂוּ רִאשֹׁנָה כִּי אַתֶּם הָרַבִּים וְקִרְאוּ
26 בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תָשִׂימוּ׃ וַיִּקְחוּ אֶת־הַפָּר אֲשֶׁר־
נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְשֵׁם־הַבַּעַל מֵהַבֹּקֶר וְעַד־
הַצָּהֳרַיִם לֵאמֹר הַבַּעַל עֲנֵנוּ וְאֵין קוֹל וְאֵין עֹנֶה וַיְפַסְּחוּ
27 עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה׃ וַיְהִי בַּצָּהֳרַיִם וַיְהַתֵּל בָּהֶם
אֵלִיָּהוּ וַיֹּאמֶר קִרְאוּ בְקוֹל־גָּדוֹל כִּי־אֱלֹהִים הוּא כִּי־שִׂיחַ
28 וְכִי־שִׂיג לוֹ וְכִי־דֶרֶךְ לוֹ אוּלַי יָשֵׁן הוּא וְיִקָּץ׃ וַיִּקְרְאוּ
בְקוֹל גָּדוֹל וַיִּתְגֹּדְדוּ כְּמִשְׁפָּטָם בְּחַרְבוֹת וּבָרְמָחִים עַד־
29 שְׁפָךְ־דָּם עֲלֵיהֶם׃ וַיְהִי כַּעֲבֹר הַצָּהֳרַיִם וַיִּתְנַבְּאוּ עַד
ל לַעֲלוֹת הַמִּנְחָה וְאֵין־קוֹל וְאֵין־עֹנֶה וְאֵין קָשֶׁב׃ וַיֹּאמֶר
אֵלִיָּהוּ לְכָל־הָעָם גְּשׁוּ אֵלַי וַיִּגְּשׁוּ כָל־הָעָם אֵלָיו וַיְרַפֵּא
31 אֶת־מִזְבַּח יְהוָה הֶהָרוּס׃ וַיִּקַּח אֵלִיָּהוּ שְׁתֵּים עֶשְׂרֵה

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v. 27. הקי׳ ופה

26. *limped about the altar.* Performed uncouth religious dances about the altar, as was customary in their ceremonies.

27. *for he is a god.* Spoke mockingly.

28. *cut themselves.* To excite the pity of their gods Elijah's taunts stir them to a condition of frenzy.

29. *prophesied.* The word is used here in its original sense; meaning, they worked themselves into a frenzy by estatic cries and convulsive contortions.

30. *the altar.* It was the site of an altar in the days of Saul (Rashi).

31. *twelve stones.* Although the ten tribes of the kingdom of Israel had broken away from Judah, in the eyes of the Prophets the nation was an undivided unity.

one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. 24. And call ye on the name of your god, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. 26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, answer us. But there was no voice, nor any that answered. And they limped about the altar which was made. 27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. 28. And they cried aloud, and cut themselves after their manner with swords and lances, till the blood gushed out upon them. 29. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the

חַי יְהוָה צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו כִּי הַיּוֹם אֵרָאֶה
16 אֵלָיו׃ וַיֵּלֶךְ עִבַדְיָהוּ לִקְרַאת אַחְאָב וַיַּגֶּד־לוֹ וַיֵּלֶךְ אַחְאָב
17 לִקְרַאת אֵלִיָּהוּ׃ וַיְהִי כִּרְאוֹת אַחְאָב אֶת־אֵלִיָּהוּ וַיֹּאמֶר
18 אַחְאָב אֵלָיו הַאַתָּה זֶה עֹכֵר יִשְׂרָאֵל׃ וַיֹּאמֶר לֹא עָכַרְתִּי
אֶת־יִשְׂרָאֵל כִּי אִם־אַתָּה וּבֵית אָבִיךָ בַּעֲזָבְכֶם אֶת־מִצְוֹת
19 יְהוָה וַתֵּלֶךְ אַחֲרֵי הַבְּעָלִים׃ וְעַתָּה שְׁלַח קְבָץ אֵלַי אֶת־
כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע־
מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֹכְלֵי שֻׁלְחַן
כ אִיזֶבֶל׃ *וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־ כאן מתחילין האשכנזים
21 הַנְּבִיאִים אֶל־הַר הַכַּרְמֶל׃ וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם
וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים אִם־יְהוָה
הָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם־הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־עָנוּ
22 הָעָם אֹתוֹ דָּבָר׃ וַיֹּאמֶר אֵלִיָּהוּ אֶל־הָעָם אֲנִי נוֹתַרְתִּי
נָבִיא לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים
23 אִישׁ׃ וְיִתְּנוּ־לָנוּ שְׁנַיִם פָּרִים וְיִבְחֲרוּ לָהֶם הַפָּר הָאֶחָד
וְיַנַּתְּחֻהוּ וְיָשִׂימוּ עַל־הָעֵצִים וְאֵשׁ לֹא יָשִׂימוּ וַאֲנִי אֶעֱשֶׂה

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v. 20. הפטרת כי תשא כמנהג הספרדים. v. 21. הפ׳ דגושה

universal character of God, *i.e.* Lord and Ruler of all men and nations and all the forces of existence.

17. *thou troubler of Israel.* Alluding to Elijah's prediction of the drought.

18. *Baalim.* The plural of Baal, the name of the principal god of the Canaanites.

19. *Asherah.* The female counterpart of Baal, the Astarte of the Phoenicians.

20–39. The Day of Decision : The Lord or Baal ?

20. *mount Carmel.* The only mountain on the Palestine coast, rising to nearly 1,800 ft. above the sea level.

21. *how long halt ye between two opinions ?* lit. "how long

I stand, I will surely shew myself unto him to-day.

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? 18. And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed the Baalim. 19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table.

(*Sephardim begin here:*—)

20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21. And Elijah came near unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. 22. Then said Elijah unto the people, I, even I only, am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men. 23. Let them therefore give us two bullocks; and let them choose

will ye go limping, resting now on one foot, now on another"? Or, "hopping between two branches," like birds; *i.e.* at one time serving Baal, at another, the Lord.

am left a prophet of the LORD. The other Prophets of the Lord were either killed, or in hiding.

6 סוּס וָפֶרֶד וְלוֹא נִכָּרִית מִבְּהֵמָה: וַיַּחְלְקוּ לָהֶם אֶת־
הָאָרֶץ לַעֲבָר־בָּהּ אַחְאָב הָלַךְ בְּדֶרֶךְ אֶחָד לְבַדּוֹ וְעֹבַדְיָהוּ
7 הָלַךְ בְּדֶרֶךְ־אֶחָד לְבַדּוֹ: וַיְהִי עֹבַדְיָהוּ בַּדֶּרֶךְ וְהִנֵּה
אֵלִיָּהוּ לִקְרָאתוֹ וַיַּכִּרֵהוּ וַיִּפֹּל עַל־פָּנָיו וַיֹּאמֶר הֲאַתָּה זֶה
8 אֲדֹנִי אֵלִיָּהוּ: וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ:
9 וַיֹּאמֶר מֶה חָטָאתִי כִּי־אַתָּה נֹתֵן אֶת־עַבְדְּךָ בְּיַד אַחְאָב
י לַהֲמִיתֵנִי: חַי ׀ יְהוָה אֱלֹהֶיךָ אִם־יֶשׁ־גּוֹי וּמַמְלָכָה אֲשֶׁר
לֹא־שָׁלַח אֲדֹנִי שָׁם לְבַקְשֶׁךָ וְאָמְרוּ אָיִן וְהִשְׁבִּיעַ אֶת־
11 הַמַּמְלָכָה וְאֶת־הַגּוֹי כִּי לֹא יִמְצָאֲכָה: וְעַתָּה אַתָּה אָמַר
12 לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ: וְהָיָה אֲנִי ׀ אֵלֵךְ מֵאִתָּךְ
וְרוּחַ יְהוָה ׀ יִשָּׂאֲךָ עַל־אֲשֶׁר לֹא־אֵדָע וּבָאתִי לְהַגִּיד לְאַחְאָב
13 וְלֹא יִמְצָאֲךָ וַהֲרָגָנִי וְעַבְדְּךָ יָרֵא אֶת־יְהוָה מִנְּעֻרָי: הֲלֹא־
הֻגַּד לַאדֹנִי אֵת אֲשֶׁר־עָשִׂיתִי בַּהֲרֹג אִיזֶבֶל אֵת נְבִיאֵי
יְהוָה וָאַחְבִּא מִנְּבִיאֵי יְהוָה מֵאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים
14 אִישׁ בַּמְּעָרָה וָאֲכַלְכְּלֵם לֶחֶם וָמָיִם: וְעַתָּה אַתָּה אָמַר
טו לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ וַהֲרָגָנִי: וַיֹּאמֶר אֵלִיָּהוּ

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v. 5. כצ״ל כתיב וקרי v. 12. קמץ בח״ק

more precious than gold during those days of the drought; but he procured it for them at all costs—a striking testimony of his loyalty to the cause of God.

7. *fell on his face*. In reverence.

9. *to slay me*. He feared that, after Ahab had received the message, Elijah would vanish as suddenly as he now appeared, and that he (Obadiah) would have to meet the king's fierce anger.

10. *there is no nation*. The exaggeration of fear.

12. *whither I know not*. Elijah's movements had made them accustomed to sudden disappearances to localities unknown to them (Rashi).

15. *the* LORD *of hosts*. A solemn description of the

peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts. 6. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? 8. And he answered him, It is I: go, tell thy lord, Behold, Elijah is here. 9. And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10. As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. 11. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. 12. And it shall come to pass, as soon as I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. 13. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? 14. And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. 15. And Elijah said, As the LORD of hosts liveth, before whom

הפטרת כי תשא

מלכים א יח

יח א וַיְהִי יָמִים רַבִּים וּדְבַר יְהוָה הָיָה אֶל־אֵלִיָּהוּ בַּשָּׁנָה
הַשְּׁלִישִׁית לֵאמֹר לֵךְ הֵרָאֵה אֶל־אַחְאָב וְאֶתְּנָה מָטָר
2 עַל־פְּנֵי הָאֲדָמָה: וַיֵּלֶךְ אֵלִיָּהוּ לְהֵרָאוֹת אֶל־אַחְאָב
3 וְהָרָעָב חָזָק בְּשֹׁמְרוֹן: וַיִּקְרָא אַחְאָב אֶל־עֹבַדְיָהוּ אֲשֶׁר
4 עַל־הַבָּיִת וְעֹבַדְיָהוּ הָיָה יָרֵא אֶת־יְהוָה מְאֹד: וַיְהִי
בְּהַכְרִית אִיזֶבֶל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עֹבַדְיָהוּ מֵאָה
נְבִיאִים וַיַּחְבִּאֵם חֲמִשִּׁים אִישׁ בַּמְּעָרָה וְכִלְכְּלָם לֶחֶם
ה וָמָיִם: וַיֹּאמֶר אַחְאָב אֶל־עֹבַדְיָהוּ לֵךְ בָּאָרֶץ אֶל־כָּל־
מַעְיְנֵי הַמַּיִם וְאֶל כָּל־הַנְּחָלִים אוּלַי | נִמְצָא חָצִיר וּנְחַיֵּה

KI THISSA

I Kings XVIII, 1–39

In the Sedrah, the people worship the Golden Calf. In the Haftorah, centuries later, their descendants in the time of King Ahab are wavering between God and Baal. Ahab was a generous ruler, but weak-willed and dominated by his Phoenician wife, who pursued the prophets with murderous cruelty. It was high treason to proclaim the God of Israel. Against this dark setting, the figure of Elijah stands out in all its greatness. He meets and confronts the king and queen, and fearlessly pronounces the doom that will follow upon their apostasy and their outrage of justice. On Mt. Carmel, though he is alone and defenceless, his titanic personality overawes the multitude at that historic scene. He brings the people back to God in an overwhelming act of surrender. Their confession: *Adonay, hu ha-elohim*, "The Lord, He is God," has become, alongside the declaration of the Unity, Israel's watchword. Elijah, the timeless and deathless Prophet, is the champion of Purity of Worship and Justice to fellow-man. He is a type of Israel.

1. *in the third year.* *i.e.* of the drought; see I Kings XVII, 1.

IX. KI THISSA

I KINGS XVIII, 1–39
(SEPHARDIM : 20-39)

18 1. And it came to pass after many days, that the word of the LORD came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. 2. And Elijah went to shew himself unto Ahab. And the famine was sore in Samaria. 3. And Ahab called Obadiah, which was over the household. (Now Obadiah feared the LORD greatly : 4. for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 5. And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks :

Elijah. To him the conflict between the worship of God and Baal was " a conflict between two diametrically opposite religious principles which could not exist side by side; *i.e.* an immoral Nature-religion and the ethical Religion of Israel " (Skinner).

2. *to shew himself unto Ahab.* At the Divine command, he put his life in the hands of Ahab, who regarded him as the cause of the national suffering from the drought.

Samaria. The capital of the kingdom of Israel.

3. *Obadiah.* His name, " servant of the Lord," was a true index of his character.

4. *Jezebel cut off.* Summarises the persecution of the Prophets, *i.e.* members of the Prophetical schools, who aroused her murderous wrath because their activity was directed against her paganising influence.

hid them by fifty. In separate bands of 50 each, to save them from extermination by Jezebel.

fed them with bread and water. Water was scarce and

19 עָלָיו עוֹלָה וְלִזְרֹק עָלָיו דָּם׃ וְנָתַתָּה אֶל־הַכֹּהֲנִים הַלְוִיִּם
אֲשֶׁר הֵם מִזֶּרַע צָדוֹק הַקְרֵבִים אֵלַי נְאֻם אֲדֹנָי יֱהוִה
כ לְשָׁרְתֵנִי פַּר בֶּן־בָּקָר לְחַטָּאת׃ וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־
אַרְבַּע קַרְנוֹתָיו וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה וְאֶל־הַגְּבוּל
21 סָבִיב וְחִטֵּאתָ אוֹתוֹ וְכִפַּרְתָּהוּ׃ וְלָקַחְתָּ אֶת הַפָּר הַחַטָּאת
22 וְשָׂרַפְתּוֹ בְּמִפְקַד הַבַּיִת מִחוּץ לַמִּקְדָּשׁ׃ וּבַיּוֹם הַשֵּׁנִי תַּקְרִיב
שְׂעִיר־עִזִּים תָּמִים לְחַטָּאת וְחִטְּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר
23 חִטְּאוּ בַּפָּר׃ בְּכַלּוֹתְךָ מֵחַטֵּא תַּקְרִיב פַּר בֶּן־בָּקָר תָּמִים
24 וְאַיִל מִן־הַצֹּאן תָּמִים׃ וְהִקְרַבְתָּם לִפְנֵי יְהוָה וְהִשְׁלִיכוּ
כה הַכֹּהֲנִים עֲלֵיהֶם מֶלַח וְהֶעֱלוּ אוֹתָם עֹלָה לַיהוָה׃ שִׁבְעַת
יָמִים תַּעֲשֶׂה שְׂעִיר־חַטָּאת לַיּוֹם וּפַר בֶּן־בָּקָר וְאַיִל מִן־
26 הַצֹּאן תְּמִימִם יַעֲשׂוּ׃ שִׁבְעַת יָמִים יְכַפְּרוּ אֶת־הַמִּזְבֵּחַ
27 וְטִהֲרוּ אֹתוֹ וּמִלְאוּ יָדוֹ׃ וְיִכְלוּ אֶת־הַיָּמִים וְהָיָה בַּיּוֹם
הַשְּׁמִינִי וָהָלְאָה יַעֲשׂוּ הַכֹּהֲנִים עַל־הַמִּזְבֵּחַ אֶת־עוֹלֹתֵיכֶם
וְאֶת־שַׁלְמֵיכֶם וְרָצִאתִי אֶתְכֶם נְאֻם אֲדֹנָי יֱהוִה׃

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v. 26. למדנחאי וכפר כתיב יכפרו ק׳ ibid. ידיו ק׳ v. 27. א׳ במקום ר׳

19 *the priests the Levites.* The priests, who were the tribe of Levi.

Zadok. A priest loyal to David during Absolom's rebellion. He also aided Solomon against Adonijah, and was appointed by Solomon as sole High Priest. His descent is traced back to Aaron in I Chron. The high-priesthood remained in the hands of the descendants of Zadok till the times of the Maccabees.

blood thereon. 19. Thou shalt give to the priests the Levites that be of the seed of Zadok, which are near unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering. 20. And thou shalt take of the blood thereof, and put it in the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse it and make atonement for it. 21. Thou shalt also take the bullock of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. 22. And on the second day thou shalt offer a he-goat without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. 23. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. 24. And thou shalt bring them near before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD. 25. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. 26. Seven days shall they make atonement for the altar and purify it; so shall they consecrate it. 27. And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

עַל־רֹאשׁ הָהָר כָּל־גְּבֻלּוֹ סָבִיב סָבִיב קֹדֶשׁ קָדָשִׁים הִנֵּה־
13 זֹאת תּוֹרַת הַבָּיִת׃ וְאֵלֶּה מִדּוֹת הַמִּזְבֵּחַ בָּאַמּוֹת אַמָּה־
אַמָּה וָטֹפַח וְחֵיק הָאַמָּה וְאַמָּה־רֹחַב וּגְבוּלָהּ אֶל־שְׂפָתָהּ
14 סָבִיב זֶרֶת הָאֶחָד וְזֶה גַּב הַמִּזְבֵּחַ׃ וּמֵחֵיק הָאָרֶץ עַד־
הָעַזָּרָה הַתַּחְתּוֹנָה שְׁתַּיִם אַמּוֹת וְרֹחַב אַמָּה אֶחָת
וּמֵהָעַזָּרָה הַקְּטַנָּה עַד־הָעַזָּרָה הַגְּדוֹלָה אַרְבַּע אַמּוֹת
טו וְרֹחַב הָאַמָּה׃ וְהָהָרְאֵל אַרְבַּע אַמּוֹת וּמֵהָאָרִאֵל וּלְמַעְלָה
16 הַקְּרָנוֹת אַרְבַּע׃ וְהָאָרִאֵל שְׁתֵּים עֶשְׂרֵה אֹרֶךְ בִּשְׁתֵּים
17 עֶשְׂרֵה רָחָב רָבוּעַ אֶל אַרְבַּעַת רְבָעָיו׃ וְהָעַזָּרָה אַרְבַּע
עֶשְׂרֵה אֹרֶךְ בְּאַרְבַּע עֶשְׂרֵה רֹחַב אֶל־אַרְבַּעַת רְבָעֶיהָ
וְהַגְּבוּל סָבִיב אוֹתָהּ חֲצִי הָאַמָּה וְחֵיקָהּ־לָהּ אַמָּה סָבִיב
18 וּמַעֲלֹתֶיהָ פְּנוֹת קָדִים׃ וַיֹּאמֶר אֵלַי בֶּן־אָדָם כֹּה אָמַר
אֲדֹנָי יֱהוִה אֵלֶּה חֻקּוֹת הַמִּזְבֵּחַ בְּיוֹם הֵעָשׂוֹתָו לְהַעֲלוֹת

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v. 15. ומהאריאל קדי v. 16. והאריאל קדי

13–17. The Altar of Burnt-Offering

The altar was to have a base, and upon it three square slabs of stone, one above the other, each decreasing in length, but increasing in thickness. The height of the altar, excluding the horns, would be 11 cubits (about 20 feet), and the top of the altar was to be reached by stairs on the east side (*v.* 17).

13. *the cubit is a cubit and an handbreadth.* *i.e.* one handbreadth longer than the common cubit, (thus seven handbreadths in all). This larger cubit was probably the standard of measurement of Solomon's Temple.

14. *settle.* Or, "ledge."

15. *the upper altar.* The topmost stone, 4 cubits high, with a square surface of 12 square cubits

altar hearth. Heb. *ariel* (see Isa. xxix, 1); lit. "hearth of God."

four horns. At the corners.

top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13. And these are the measures of the altar by cubits : (the cubit is a cubit and an handbreadth :) the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span : and this shall be the base of the altar. 14. And from the bottom upon the ground to the lower settle shall be two cubits, and the breadth one cubit ; and from the lesser settle to the greater settle shall be four cubits, and the breadth a cubit. 15. And the upper altar shall be four cubits ; and from the altar hearth and upward there shall be four horns. 16. And the altar hearth shall be twelve cubits long by twelve broad, square in the four sides thereof. 17. And the settle shall be fourteen cubits long by fourteen broad in the four sides thereof ; and the border about it shall be half a cubit ; and the bottom thereof shall be a cubit about ; and the steps thereof shall look towards the east.

18. And he said unto me, Son of man, thus saith the Lord GOD : These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle

17. *the steps.* By which the priests ascend to the altar hearth.

18–27. THE CONSECRATION OF THE ALTAR

18. *and he said.* The angel who is God's spokesman to Ezekiel in his vision.

הפטרת תצוה

יחזקאל מג

מג י אַתָּה בֶן־אָדָם הַגֶּד אֶת־
בֵּית־יִשְׂרָאֵל אֶת־הַבַּיִת וְיִכָּלְמוּ מֵעֲוֹנֹתֵיהֶם וּמָדְדוּ אֶת־
11 תָּכְנִית: וְאִם־נִכְלְמוּ מִכֹּל אֲשֶׁר־עָשׂוּ צוּרַת הַבַּיִת וְתָכְנִתּוֹ
וּמוֹצָאָיו וּמוֹבָאָיו וְכָל־צוּרֹתָו וְאֶת כָּל־חֻקֹּתָיו וְכָל־צוּרֹתָו
וְכָל־תּוֹרֹתָו הוֹדַע אוֹתָם וּכְתֹב לְעֵינֵיהֶם וְיִשְׁמְרוּ אֶת־כָּל־
12 צוּרָתוֹ וְאֶת־כָּל־חֻקֹּתָיו וְעָשׂוּ אוֹתָם: זֹאת תּוֹרַת הַבַּיִת

v. 11. צורתו קרי ibid. תורתו קרי

TETZAVEH

Ezekiel XLIII, 10–27

The Sedrah concludes with a description of the altar of incense. The Haftorah describes the altar of burnt-offering in the restored Temple of Ezekiel's vision, and its consecration. For Ezekiel's life and message, see *Genesis*, p. 508–9, and the introductory remarks to Haftorahs Va-ayra, Parah and Hachodesh in this volume, p. 476, 596 and 602.

The last portion of the Book of Ezekiel, chaps. XL–XLVIII, is a Vision of the New Jerusalem that is to arise when the Exile is over. In his vision the Prophet is in Palestine on Mount Zion, and he sees the Temple building arising and extending like a city. No detail is too small to be delineated with passionate care. Chapter XLIII describes God's return to the Temple and His directions as to the construction and dedication of the altar of burnt-offering. This new Temple was also to symbolise and embody in concrete form the teachings of Holiness and Purity preached by the Prophet in the preceding 39 chapters of his book. He, therefore, lays greatest stress on correctness of Temple ritual and service. In this way alone can the aberrations and idolatries be prevented that so often disgraced the destroyed Temple. "For Ezekiel the Law is the means of preserving religious freedom from contamination; without it, the prophetic ideas would hardly have survived. The real hope of the future for Ezekiel lies in perfect and willing obedience to the Law" (Lofthouse).

VIII. TETZAVEH

Ezekiel xliii, 10–27

43 10. Thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities : and let them measure the pattern. 11. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight : that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12. This is the law of the house : upon the

10. *son of man.* This expression is found almost exclusively in Ezekiel.

shew . . . ashamed of their iniquities. The plan of the Holy House would awaken remorse for the past iniquities that had brought about the destruction of the First Temple and the Exile, and implant a resolve to be worthy of a Restoration.

11. *if they be ashamed.* Then let them know the great future which I have in store for them (Rashi).

form of the house. The picture of the Temple in its entirety.

fashion thereof. The courts and other parts of the Temple, showing their connection with one another.

goings out . . . comings in. The entrances and exits.

and all the forms thereof. The plans of the divisions of the Temple.

the ordinances thereof. The purpose of the different divisions.

12. *this is the law.* Using the exact Levitical phrase, as in Lev. vi, 9 ; vii, 1.

8 כָּל־כְּלֵי בַרְזֶל לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ׃ פֶּתַח הַצֵּלָע
הַתִּיכֹנָה אֶל־כֶּתֶף הַבַּיִת הַיְמָנִית וּבְלוּלִים יַעֲלוּ עַל־
9 הַתִּיכֹנָה וּמִן־הַתִּיכֹנָה אֶל־הַשְּׁלִשִׁים׃ וַיִּבֶן אֶת־הַבַּיִת
י וַיְכַלֵּהוּ וַיִּסְפֵּן אֶת־הַבַּיִת גְּבִים וְשִׂדֹרֹת בְּאַרְזִים׃ וַיִּבֶן
אֶת־הַיָּצוּעַ עַל־כָּל־הַבַּיִת חָמֵשׁ אַמּוֹת קֹמָתוֹ וַיֶּאֱחֹז אֶת־
11 הַבַּיִת בַּעֲצֵי אָרֶז׃ וַיְהִי דְבַר־יְהוָה אֶל־שְׁלֹמֹה
12 לֵאמֹר׃ הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תֵּלֵךְ בְּחֻקֹּתַי
וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתַי לָלֶכֶת בָּהֶם
וַהֲקִמֹתִי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ׃
13 וְשָׁכַנְתִּי בְתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל׃

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8. דגש אחר שורק 10. היציע קרי

truth enshrined in this verse and legend is this : a Temple of the Lord cannot be where there is discord, violence or revolt ; *its* ramparts must arise without noise of axe or hammer. This unfailing test of a true House of Worship is not met by many so-called Jewish " Temples ", whose walls too often resound with loud wielding of axe and hammer against ideals and institutions vital to Judaism.

8. *middle side-chambers.* Or, " lowest side-chambers " (Targum, Septuagint, AJ).

9. *covered . . . cedar.* Or, " covered in the house with planks of cedar over the beams " (AJ). This is in accordance with the explanation of the Jewish commentators (Rashi, Kimchi).

covered. *i.e.* roofed it.

10. *the stories.* See *v.* 5.

11–13. Charge to Solomon

12. *concerning this house.* The erection of the Temple was only an external sign of the allegiance of Solomon and Israel to the Lord. To win Divine favour, they must submit their life and conduct to the guidance of the Divine Law.

about: 6. the nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for on the outside he made rebatements in the wall of the house round about, that the beams should not have hold in the walls of the house. 7. And the house, when it was in building, was built of stone made ready at the quarry: and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. 8. The door for the middle side-chambers was in the right side of the house: and they went up by winding stairs into the middle chambers, and out of the middle into the third. 9. So he built the house, and finished it; and he covered the house with beams and planks of cedar. 10. And he built the stories against all the house, each five cubits high: and they rested on the house with timber of cedar.

11. And the word of the LORD came to Solomon, saying, 12. Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgements, and keep all my commandments to walk in them; then will I establish my word with thee, which I spake unto David thy father. 13. And I will dwell among the children of Israel, and will not forsake my people Israel.

ה שְׁקָפִים אֲטֻמִים: וּבֶן עַל־קִיר הַבַּיִת יָצוּעַ סָבִיב אֶת־
קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וְלַדְּבִיר וַיַּעַשׂ צְלָעוֹת סָבִיב:
6 הַיָּצוּעַ הַתַּחְתֹּנָה חָמֵשׁ בָּאַמָּה רָחְבָּהּ וְהַתִּיכֹנָה שֵׁשׁ
בָּאַמָּה רָחְבָּהּ וְהַשְּׁלִישִׁית שֶׁבַע בָּאַמָּה רָחְבָּהּ כִּי מִגְרָעוֹת
נָתַן לַבַּיִת סָבִיב חוּצָה לְבִלְתִּי אֲחֹז בְּקִירוֹת הַבָּיִת:
7 וְהַבַּיִת בְּהִבָּנֹתוֹ אֶבֶן שְׁלֵמָה מַסָּע נִבְנָה וּמַקָּבֶת וְהַגַּרְזֶן

v. 5. יציע ק׳ v. 6. הוציע קרי

the windows were *narrow within* and, cut obliquely through the wall, *widening towards the exterior*—teaching that the Sanctuary required no outward light, rather was its spiritual radiance to spread abroad and illumine the world outside.

5. *stories*. Better, *side-structure* (AJ). It enclosed the whole of three sides of the building; and, within it on different stories, he built the side-chambers mentioned below.

the oracle. Heb. *debir*. That is, the Most Holy Place (RV Margin); the hindmost, or innermost room.

side-chambers. They were probably for the accommodation of the priests, and for storing the treasure of the Sanctuary.

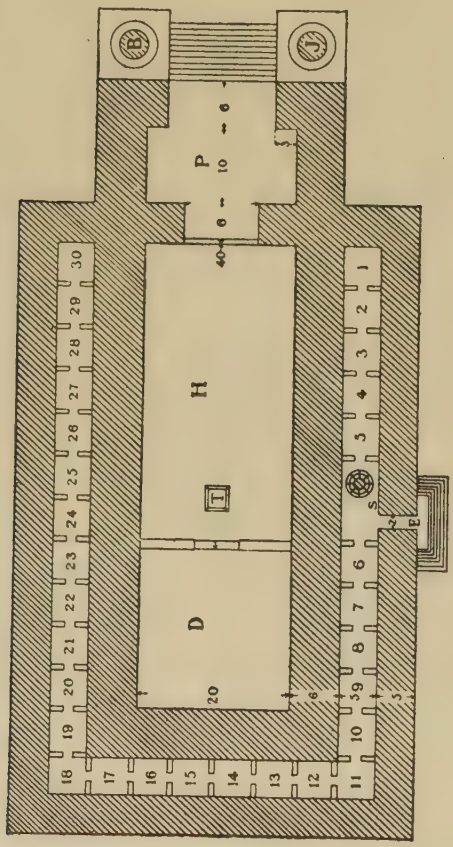
6. *rebatements in the wall*. There were successive reductions in the thickness of the walls in the second and third story. The chambers thus *increased* somewhat in size in the upper stories, each of these resting on a recess, or rebatement, in the thick wall of the Temple.

the beams should not have hold in the walls. Thus the walls were not pierced in order to give support to the beams, and these were not fixed into the actual building of the Temple.

7. *at the quarry*. The stones were squared, dressed and finished at the quarries, before being sent to Jerusalem.

neither hammer . . . heard in the house. The Temple rose *silently and peacefully*. Jewish Legend wove its magic web around this striking verse. If neither hammer nor axe was used in the building of the House, how then were the stones fitted together? the people asked. Solomon in his wisdom, was the answer, had come into possession of a wonderful worm, one of the marvels of creation, the *Shamir*, which, if placed upon the hardest stones, would instantly and noiselessly cleave them as desired. The great moral

made windows broad within, and narrow without. 5. And against the wall of the house he built stories round about, against the walls of the house round about, both of the temple and of the oracle: and he made side-chambers round



GROUND PLAN OF SOLOMON'S TEMPLE.

B and J = Boaz and Jachin—the pillars. P = the porch. H = the *hêkâl* or Holy Place. D = the *dĕbîr* or Most Holy Place. T = the table of shewbread. S = the stairway to the upper chambers. E = entrance to the chambers. 1, 2, etc., the chambers after Ezekiel's temple.

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ל סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב בָּהָר׃ לְבַד מִשָּׂרֵי הַנִּצָּבִים
לִשְׁלֹמֹה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אֲלָפִים וּשְׁלֹשׁ מֵאוֹת
31 הָרֹדִים בָּעָם הָעֹשִׂים בַּמְּלָאכָה׃ וַיְצַו הַמֶּלֶךְ וַיַּסִּעוּ אֲבָנִים
32 גְּדֹלוֹת אֲבָנִים יְקָרוֹת לְיַסֵּד הַבַּיִת אַבְנֵי נָזִית׃ וַיִּפְסְלוּ
בַּנַּי שְׁלֹמֹה וּבַנֵּי חִירוֹם וְהַגִּבְלִים וַיָּכִינוּ הָעֵצִים וְהָאֲבָנִים
לִבְנוֹת הַבָּיִת׃

ן א וַיְהִי בִּשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־
יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בַּשָּׁנָה הָרְבִיעִית בְּחֹדֶשׁ זִו הוּא
הַחֹדֶשׁ הַשֵּׁנִי לִמְלֹךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה׃
2 וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שִׁשִּׁים־אַמָּה
3 אָרְכּוֹ וְעֶשְׂרִים רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ׃ וְהָאוּלָם עַל־
פְּנֵי הֵיכַל הַבַּיִת עֶשְׂרִים אַמָּה אָרְכּוֹ עַל־פְּנֵי רֹחַב הַבָּיִת
4 עֶשֶׂר בָּאַמָּה רָחְבּוֹ עַל־פְּנֵי הַבָּיִת׃ וַיַּעַשׂ לַבַּיִת חַלּוֹנֵי

ה׳ .v 31 קמץ נטרחא ר .v 4 קמץ בזיק

29. *hewers in the mountains*. *i.e.* sent to quarry stones in the hill-country of Palestine.

30. *bare rule*. As taskmasters. "The caverns, quarries, water-storages, and subterranean conduits hewn out of the solid rock, over which Jerusalem is built, could only have been constructed at the cost of immeasurable toil" (Farrar).

31. *hewed out*. Or, "quarried" (AJ).

32. *the Gebalites*. Inhabitants of Gebal, a maritime town north of Beyrout.

Chapter VI. A General Description of the Temple

The Temple buildings stood within a large court in which the worshippers could assemble. The Temple proper was a rectangular hall 60 by 20 by 30 cubits. Its entrance, in shape of a porch, was ten cubits long; and as it extended over the whole front, it was 20 cubits wide. On the three sides of the House were built a number of chambers in three stories. Within, the building was divided into two parts;

score and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains; 30. besides Solomon's chief officers that were over the work, three thousand and three hundred, which bare rule over the people that wrought in the work. 31. And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house with wrought stone. 32. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

6 1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the LORD. 2. And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. 3. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. 4. And for the house he

the larger, to the East, being the Holy Place; and the smaller, the Most Holy Place; see p. 529.

1. *the month Ziv.* The ancient name of the second month, now called Iyyar.

3. *temple of the house.* *i.e.* the Holy Place.

4. *broad within, and narrow without.* This translation follows the Targum. The Rabbis, however, explain that

הפטרת תרומה

מלכים א ה

ה 26 וַיהוָה נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר־
לוֹ וַיְהִי שָׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית
27 שְׁנֵיהֶם׃ וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מַס מִכָּל־יִשְׂרָאֵל וַיְהִי
28 הַמַּס שְׁלֹשִׁים אֶלֶף אִישׁ׃ וַיִּשְׁלָחֵם לְבָנוֹנָה עֲשֶׂרֶת אֲלָפִים
בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יִהְיוּ בַלְּבָנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ
29 וַאֲדֹנִירָם עַל־הַמַּס׃ וַיְהִי לִשְׁלֹמֹה שִׁבְעִים אֶלֶף נֹשֵׂא

the instrument of the Divine punishment. Jerusalem was taken by them in 586, the Temple was burned, and the larger portion of population carried away into exile.

Chapter XXXIII, 25, 26

In accordance with the custom of not ending the Prophetical Readings on a despairing note, these verses are added. They foretell the Return from Babylonian captivity, and declare that this Divine promise of mercy is as sure as the ordinances of Nature.

TERUMAH

I Kings V, 26–VI, 13

The Sedrah describes the Tabernacle in the wilderness. This is paralleled in the Haftorah by the description of the Temple of Solomon at Jerusalem.

It was King David's yearning desire to build a Temple unto God—a central Sanctuary that was to be the symbol of Israel's obedience to God's Law, of Israel's unity and Israel's peace. He was not destined to see his life-dream realised ; but Solomon his son makes its fulfilment almost the first care of his reign.

26. *as he promised him.* See I Kings, III, 12.

Hiram. King of Tyre, the principal city of Phoenicia,

VII. TERUMAH

I Kings v, 26–vi, 13

5 °26. And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

27. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. 28. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. 29. And Solomon had three-

° In English Bibles, this is verse 12

on the coast, north of Palestine. Hiram was a friend of David, and helped him to build his own house (II Sam v, 11). He now agrees, on Solomon's request, to supply timber and skilled labour for the building of the Temple, in return for an anual payment of wheat and oil.

The Preparation for the Work

27. *a levy.* Heb. *mas.* the same word as in Exod. i, 11, and denoting a body of men set to forced labour for a definite time. "It was perhaps from his Egyptian father-in-law that Solomon, to his own cost, learnt the secret of forced labour. In their Egyptian bondage the forefathers of Israel had been fatally familiar with the ugly word *mas*, the labour wrung from them by hard task-masters" (Farrar). See I Sam. viii, 11–18. Discontent with this practice eventually rent Solomon's kingdom in twain. In contrast to this forced labour, the Tabernacle of old was the result of the free-will offerings of the entire People.

28. *to Lebanon.* To cut down the trees there. The mountain range of Lebanon, to the north of Palestine, is still noted for its magnificent cedar trees.

by courses. i.e. in relays, or shifts. There were ten thousand at work each month; the others were resting in their homes for two months.

Adoniram. Was the overseer over the levy.

18 וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־בְּרִתִּי אֲשֶׁר לֹא־הֵקִימוּ
אֶת־דִּבְרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לִפָּנַי הָעֵגֶל אֲשֶׁר כָּרְתוּ
19 לִשְׁנַיִם וַיַּעַבְרוּ בֵּין בְּתָרָיו: שָׂרֵי יְהוּדָה וְשָׂרֵי יְרוּשָׁלַ͏ִם
הַסָּרִיסִים וְהַכֹּהֲנִים וְכֹל עַם הָאָרֶץ הָעֹבְרִים בֵּין בִּתְרֵי
כ הָעֵגֶל: וְנָתַתִּי אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי נַפְשָׁם
וְהָיְתָה נִבְלָתָם לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ:
21 וְאֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו אֶתֵּן בְּיַד אֹיְבֵיהֶם
וּבְיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד חֵיל מֶלֶךְ בָּבֶל הָעֹלִים מֵעֲלֵיכֶם:
22 הִנְנִי מְצַוֶּה נְאֻם־יְהוָה וַהֲשִׁבֹתִים אֶל־הָעִיר הַזֹּאת וְנִלְחֲמוּ
עָלֶיהָ וּלְכָדוּהָ וּשְׂרָפֻהָ בָאֵשׁ וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה
מֵאֵין יֹשֵׁב:

לג כה כֹּה אָמַר יְהוָה
אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא־
26 שָׂמְתִּי: גַּם־זֶרַע יַעֲקֹב וְדָוִד עַבְדִּי אֶמְאַס מִקַּחַת מִזַּרְעוֹ
מֹשְׁלִים אֶל־זֶרַע אַבְרָהָם יִשְׁחָק וְיַעֲקֹב כִּי־אָשִׁוב אֶת־
שְׁבוּתָם וְרִחַמְתִּים:

v. 18. חסר י׳ v. 26. מלא ו׳

18. *cut the calf in twain.* A reference to the ancient method of ratifying a covenant, as in Gen. xv, 10. The significance of the rite was that the contracting parties invoked on themselves the fate of the animal, if either broke the covenant (Rashi).

19. *all the people of the land.* This usual translation of the Heb. is surely incorrect. *Am ha-aretz* means the members of the National Parliament, who with the rulers, were parties to the solemn covenant ; cf. *Genesis*, p. 192.

20. *dead bodies.* Shall remain unburied.

21. *which are gone up from you. i.e.* the Babylonian army, which had temporarily raised the siege. This led to premature rejoicing on the part of the princes and people, and was responsible for the gross breach of faith which is the subject of the prophet's denunciation.

kingdoms of the earth. 18. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain and passed between the parts thereof ; 19. the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf ; 20. I will even give them into the hand of their enemies, and into the hand of them that seek their life : and their dead bodies shall be the meat unto the fowls of the heaven, and to the beasts of the earth. 21. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. 22. Behold, I will command, saith the LORD, and cause them to return to this city ; and they shall fight against it, and take it, and burn it with fire : and I will make the cities of Judah a desolation, without inhabitant.

33 25. Thus saith the LORD : If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth ; 26. then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and will have mercy on them.

22. *to return.* They have forced the slaves to return to bondage ; therefore, the Babylonians shall return and be

יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי כָּרַתִּי בְרִית אֶת־אֲבוֹתֵיכֶם בְּיוֹם
14 הוֹצִאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר: מִקֵּץ
שֶׁבַע שָׁנִים תְּשַׁלְּחוּ אִישׁ אֶת־אָחִיו הָעִבְרִי אֲשֶׁר יִמָּכֵר
לְךָ וַעֲבָדְךָ שֵׁשׁ שָׁנִים וְשִׁלַּחְתּוֹ חָפְשִׁי מֵעִמָּךְ וְלֹא־שָׁמְעוּ
טו אֲבוֹתֵיכֶם אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם: וַתָּשֻׁבוּ אַתֶּם הַיּוֹם
וַתַּעֲשׂוּ אֶת־הַיָּשָׁר בְּעֵינַי לִקְרֹא דְרוֹר אִישׁ לְרֵעֵהוּ וַתִּכְרְתוּ
16 בְרִית לְפָנַי בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו: וַתָּשֻׁבוּ וַתְּחַלְּלוּ
אֶת־שְׁמִי וַתָּשִׁבוּ אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ אֲשֶׁר־
שִׁלַּחְתֶּם חָפְשִׁים לְנַפְשָׁם וַתִּכְבְּשׁוּ אֹתָם לִהְיוֹת לָכֶם
17 לַעֲבָדִים וְלִשְׁפָחוֹת: לָכֵן כֹּה־אָמַר יְהוָה אַתֶּם
לֹא־שְׁמַעְתֶּם אֵלַי לִקְרֹא דְרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ
הִנְנִי קֹרֵא לָכֶם דְּרוֹר נְאֻם־יְהוָה אֶל־הַחֶרֶב אֶל־הַדֶּבֶר
וְאֶל־הָרָעָב וְנָתַתִּי אֶתְכֶם לְזַוְעָה לְכֹל מַמְלְכוֹת הָאָרֶץ:

17. ר לזעה קרי

14. *at the end of seven years . . . and hath served thee six years.* In English we would say, "at the end of six years' service" (Moffatt), in view of the clear statement of the second clause. A similar Heb. idiom calls the jubilee the fiftieth year, though in strictness it is the forty-ninth; and says "And on the *seventh* day God finished his work" (Gen. II, 2). Cf. the French "quinze jours" for the English "fourteen days"; or the German "nach acht Tagen" for the English "in a week's time."

hath been sold. Or, "hath sold himself."

16. *ye turned and profaned my name.* The Holy One of Israel is sanctified *by justice*, and profaned *by inhumanity.*

at their pleasure. Better, *to be their own masters* (Biur).

17–22. The Punishment

17. *I proclaim unto you a liberty. i.e.* from Me, from the Divine protection. They are to be thrown on their own

maids : 12. therefore the word of the LORD came to Jeremiah from the LORD, saying,

13. Thus saith the LORD, the God of Israel : I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, 14. At the end of seven years ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee : but your fathers hearkened not unto me, neither inclined their ear. 15. And ye were now turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his neighbour ; and ye had made a covenant before me in the house which is called by my name : 16. but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return ; and ye brought them into subjection, to be unto you for servants and for handmaids. 17. Therefore thus saith the LORD : Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour : behold, I proclaim unto you a liberty, saith the LORD, to the sword, to the pestilence, and to the famine ; and I will make you to be tossed to and fro among all the

resources, and given over to the " liberty " of the sword, pestilence and famine.

terror. Better, *horror* (AJ).

הפטרת משפטים

ירמיה לד

לד 8 הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה
אַחֲרֵי כְּרֹת הַמֶּלֶךְ צִדְקִיָּהוּ בְּרִית אֶת־כָּל־הָעָם אֲשֶׁר
9 בִּירוּשָׁלַם לִקְרָא לָהֶם דְּרוֹר: לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ
וְאִישׁ אֶת־שִׁפְחָתוֹ הָעִבְרִי וְהָעִבְרִיָּה חָפְשִׁים לְבִלְתִּי עֲבָד־
י בָּם בִּיהוּדִי אָחִיהוּ אִישׁ: וַיִּשְׁמְעוּ כָּל־הַשָּׂרִים וְכָל־הָעָם
אֲשֶׁר־בָּאוּ בַבְּרִית לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־
שִׁפְחָתוֹ חָפְשִׁים לְבִלְתִּי עֲבָד־בָּם עוֹד וַיִּשְׁמְעוּ וַיְשַׁלֵּחוּ:
11 וַיָּשׁוּבוּ אַחֲרֵי־כֵן וַיָּשִׁבוּ אֶת־הָעֲבָדִים וְאֶת־הַשְּׁפָחוֹת
אֲשֶׁר שִׁלְּחוּ חָפְשִׁים וַיִּכְבְּשׁוּם לַעֲבָדִים וְלִשְׁפָחוֹת:
12 וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר: כֹּה־אָמַר
13

ח יחז׳ v. 11.

MISHPATIM.

JEREMIAH XXXIV, 8–22 AND XXXIII, 25, 26

For the life and teachings of Jeremiah, see introduction to the Haftorah, p. 468.

The Sedrah opens with the enactment to free a Hebrew bondmen after six years' service. The Haftorah records a grave breach of this regulation at a critical hour of Israel's history. In the face of the disaster threatening the Nation and Holy City at the hands of the Babylonian besiegers, the last king of Judah had induced the ruling classes to bind themselves by oath to release their slaves, so that no Jew should any longer be a bondman to a fellow-Jew. They did so; but subsequently, when the danger had passed, they impiously broke their oath, and forced their emancipated brethren back into bondage. The king was too weak to restrain the nobles from adding perjury to inhumanity—both unpardonable sins. Jeremiah is outraged at this base conduct, and announces that the enemy would soon return; when fire, war, hunger and pestilence, would rage in the city.

VI. MISHPATIM

JEREMIAH XXXIV, 8–22 AND XXXIII, 25, 26

34 8. The word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them ; 9. that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free ; that none should serve himself of them, to wit, of a Jew his brother : 10. and all the princes and all the people obeyed, which had entered into the covenant, that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more ; they obeyed, and let them go : 11. but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for hand-

8. *with all the people.* With their representatives. Possibly, the Heb. term for " all the people " stands for the National Assembly ; see *v.* 19.

to proclaim liberty unto them. i.e. to the slaves.

9. *of a Jew.* This is the earliest mention of the word *Yehudi* (" Jew ") in Scripture.

10. *princes . . . people obeyed.* Impending danger from the besieging army of Nebuchadnezzar quickened their conscience into a course of action that might render them more worthy of deliverance ; or because, the slaves if freed, would take part more whole-heartedly in the defence of the beleagured city (Streane).

11. *afterwards they turned.* They regretted their act of generosity, as soon as they thought the danger of a siege had passed.

6 יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם: לְמַרְבֵּה הַמִּשְׂרָה
וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ
וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה
צְבָאוֹת תַּעֲשֶׂה־זֹּאת:

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v. 6. מ׳ סתומה באמצע חיבה

Heb. is: unto us a child *has been* born—unto us a son *has been* given. The reference is not to any future Messiah, nor to any one yet unborn (see *Genesis*, p. 417). Hezekiah had already given promise of the qualities of heart and mind that pointed to him as the future regenerator of his people.

the government shall be upon his shoulder. This clearly indicates that the "crown prince" is the person referred to.

pele-joez-el-gibbor-abi-ad-sar-shalom. i.e. Wonderful in counsel is God the mighty, the Everlasting Father, the Ruler of peace (AJ, following Rashi and Luzzatto). This is the significant name by which the child will be known; it should, therefore, remain untranslated in the Text (as in AJ); in the same way as *Shear-jashub* (*v.* 3), *Immanuel* (*v.* 14) and *Maher-shalal-hash-baz* (VIII, 3) are all given in the Hebrew form.

The above is a departure from the RV, which gives "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." This is quite impossible. No true Prophet—indeed, no true Israelite—would apply a term like "Mighty God" or "Everlasting Father" to any mortal prince. What is equally decisive against the RV rendering (which is followed by all Christian translators and, with some modifications, by many Jewish ones; *e.g.* Zunz, Leeser, Philippson) is the fact that the significant names of the children of the Prophets never describe the child, but in each case embody some religious message to the Prophet's contemporaries. Thus, *Shear-jashub* proclaimed that a faithful Remnant would survive the successive calamities that would befall Israel. This is true of all the

shoulder : and his name shall be called Pele-joez-el-gibbor-abi-ad-sar-shalom. 6. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth even for ever. The zeal of the LORD of hosts shall perform this.

other significant names in Isaiah ; as well as of Hosea's names, like Lo-ruhammah and Lo-ammi.

6. *the throne of David.* The kingdom of Israel, devastated by the Assyrians in the days of Ahaz, fell into the hands of Hezekiah by reason of the weakening of Assyria in his days. For the first time since the days of Solomon, the national unity was reestablished, and Hezekiah was the first ruler once more to occupy the throne of David ; hence the Prophet speaks of the *increase of his government.*

for ever. i.e. during the days of Hezekiah (Rashi).

with judgement and with righteousness. Characteristics of true government—and of Hezekiah's reign.

the zeal of the LORD *of hosts.* The love of God for His people, and His passion for Righteousness guarantee the promised deliverance.

לֵאמֹר נָחָה אֲרָם עַל־אֶפְרַיִם וַיֵּעַ לִבָּבוֹ וּלְבַב עַמּוֹ כְּנוֹעַ
3 עֲצֵי־יַעַר מִפְּנֵי־רוּחַ: וַיֹּאמֶר יְהוָה אֶל־יְשַׁעְיָהוּ צֵא־
נָא לִקְרַאת אָחָז אַתָּה וּשְׁאָר יָשׁוּב בְּנֶךָ אֶל־קְצֵה תְּעָלַת
4 הַבְּרֵכָה הָעֶלְיוֹנָה אֶל־מְסִלַּת שְׂדֵה כוֹבֵס: וְאָמַרְתָּ אֵלָיו
הִשָּׁמֵר וְהַשְׁקֵט אַל־תִּירָא וּלְבָבְךָ אַל־יֵרַךְ מִשְּׁנֵי זַנְבוֹת
הָאוּדִים הָעֲשֵׁנִים הָאֵלֶּה בְּחֲרִי־אַף רְצִין וַאֲרָם וּבֶן
ה רְמַלְיָהוּ: יַעַן כִּי־יָעַץ עָלֶיךָ אֲרָם רָעָה אֶפְרַיִם וּבֶן־רְמַלְיָהוּ
6 לֵאמֹר: נַעֲלֶה בִיהוּדָה וּנְקִיצֶנָּה וְנַבְקְעֶנָּה אֵלֵינוּ וְנַמְלִיךְ
מֶלֶךְ בְּתוֹכָהּ אֵת בֶּן־טָבְאַל:

ט ה כִּי־יֶלֶד יֻלַּד־לָנוּ
בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא

מלעיל v. 2.

3. *Shear-jashub.* lit. "A remnant shall return." Isaiah gave significant and prophetic names to his sons, as did Hosea (1, 6, 9).

conduit of the upper pool. Identified with recently discovered reservoirs near to the pool of Siloam. Ahaz had gone there to assure himself of an adequate water supply in the event of a siege.

4. *take heed.* That thou makest not war.

tails of smoking firebrands. Incapable of more mischief; the strength of the advance of the two allies is exhausted; they do not know that they are two dying nations already doomed. The Assyrian hordes were at that moment hastening on to descend upon Syria and Israel.

son of Remaliah. *i.e.* Pekah, king of Israel.

Syria is confederate with Ephraim, And his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind.

3. Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the high way of the fuller's field; 4. and say unto him, Take heed, and be quiet; fear not, neither let thine heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. 5. Because Syria hath counselled evil against thee, Ephraim also, and of the son of Remaliah, saying, 6. Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel:

9 °5. For unto us a child is born, unto us a son is given; and the government shall be upon his

°In English Bibles, these verses are 6 and 7

6. *a breach.* In its walls; *i.e.* capture its capital city. *son of Tabeel.* One of their own puppets, amenable to their plans.

The Prophet assures Ahaz that the campaign against him will utterly fail, and exhorts him to have confidence in God's care and guidance.

CHAPTER IX, 5, 6

The Haftorah breaks off here and continues with two verses from a later prophecy, concerning Hezekiah, the son of Ahaz, then but a lad. His righteous reign will lift Judah from the degenerate condition into which it had sunk. Hezekiah will be the leader of the "holy seed," the indestructible faithful Remnant in Israel.

5. *for unto us a child is born.* The correct rendering of the

הַזֶּה וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע פֶּן־יִרְאֶה בְעֵינָיו וּבְאָזְנָיו
11 יִשְׁמָע וּלְבָבוֹ יָבִין וְשָׁב וְרָפָא לוֹ׃ וָאֹמַר עַד־מָתַי אֲדֹנָי
וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׁאוּ עָרִים מֵאֵין יוֹשֵׁב וּבָתִּים מֵאֵין
12 אָדָם וְהָאֲדָמָה תִּשָּׁאֶה שְׁמָמָה׃ וְרִחַק יְהוָה אֶת־הָאָדָם
13 וְרַבָּה הֶעֱזוּבָה בְּקֶרֶב הָאָרֶץ׃ וְעוֹד בָּהּ עֲשִׂירִיָּה וְשָׁבָה
וְהָיְתָה לְבָעֵר כְּאֵלָה וְכָאַלּוֹן אֲשֶׁר בְּשַׁלֶּכֶת מַצֶּבֶת בָּם
זֶרַע קֹדֶשׁ מַצֶּבְתָּהּ׃ כאן מסיימין הספרדים

ן א וַיְהִי בִּימֵי אָחָז בֶּן־יוֹתָם בֶּן־עֻזִּיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רְצִין
מֶלֶךְ־אֲרָם וּפֶקַח בֶּן־רְמַלְיָהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַם
2 לַמִּלְחָמָה עָלֶיהָ וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ׃ וַיֻּגַּד לְבֵית דָּוִד

v. 10. קמץ נרגיע

will be the guilt of rejecting them. This tragic effect of his message, Isaiah is clearly shown on the very threshold of his ministry; and the "*result* of the prophet's ministration is described as though it were its purpose" (Skinner).

11. LORD, *how long?* How long shall this spiritual blindness and unwillingness to repent endure? This question is wrung from the Prophet by his compassion for his people. The answer is given in *v.* 11–13. The perseverance in unbelief will continue until national disasters and exile have swept away the idolatrous majority and enabled the Remnant, the indestructible germ of spiritual Israel, to flourish and blossom under God's care.

13. *if there be yet a tenth.* After the exile of the ten tribes of the Northern Kingdom, Judah maintained its existence for 134 years.

it shall again be burnt. The kingdom of Judah too shall go into exile.

whose stock remaineth. As when a tree is cut down, the stump retains the vitality from which new shoots may grow, so there is a kernel of Israel that is indestructible. In the darkest periods of Israel's history, a Remnant of faithful and godly men cling to their Faith and Hope, in face of direst disaster. They form the indestructible "stock" of the Tree of Judaism.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

11. Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, 12. and the LORD have removed men far away, and the forsaken places be many in the midst of the land.

13. And if there be yet a tenth in it, it shall again be burnt: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof. (*Sephardim conclude here.*)

7 1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. 2. And it was told the house of David, saying,

CHAPTER VII

From the vision of the future, the prophet returns to events of his day. The kings of Israel, having failed to induce Ahaz, king of Judah, to join them in their alliance against Assyria, advanced upon Jerusalem, and were determined to dethrone Ahaz. Isaiah bids the despairing king have faith in God and fear nought.

1. *prevail.* lit "fight." They had to withdraw their forces before making an actual attack.

2. *the house of David. i.e.* Ahaz.

Ephraim. The poetical name for the kingdom of Israel.

ה וְהַבַּיִת יִמָּלֵא עָשָׁן׃ וָאֹמַר אוֹי־לִי כִּי־נִדְמֵיתִי כִּי אִישׁ טְמֵא־
שְׂפָתַיִם אָנֹכִי וּבְתוֹךְ עַם־טְמֵא שִׂפְתַיִם אָנֹכִי יוֹשֵׁב כִּי אֶת־
6 הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאוּ עֵינָי׃ וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים
7 וּבְיָדוֹ רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ׃ וַיַּגַּע עַל־פִּי
וַיֹּאמֶר הִנֵּה נָגַע זֶה עַל־שְׂפָתֶיךָ וְסָר עֲוֹנֶךָ וְחַטָּאתְךָ תְכֻפָּר׃
8 וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח וּמִי יֵלֶךְ־לָנוּ
9 וָאֹמַר הִנֵּנִי שְׁלָחֵנִי׃ וַיֹּאמֶר לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה שִׁמְעוּ
י שָׁמוֹעַ וְאַל־תָּבִינוּ וּרְאוּ רָאוֹ וְאַל־תֵּדָעוּ׃ הַשְׁמֵן לֵב־הָעָם

impure. It denotes "more than goodness, more than purity, more than righteousness: it embraces all these in their ideal completeness, but it expresses besides the recoil from everything which is their opposite" (Driver). Holiness is the *essential* attribute of God. Because of this holiness, inherent in Himself, His power is absolute and infinite.

the whole earth is full of his glory. All that is sublime in nature and human history is the outward expression and eradiation of the Divine Spirit.

4. *foundations.* Though the vision is seen with his inner eye, it is none the less actual. In the agitation of such a soul-experience, the pillars shake and the House becomes blurred before his physical eyes.

5. *I am undone.* God's holiness is, as it were, "a devouring fire" of all impurity. The Prophet, therefore, is overwhelmed by the sense of his own unworthiness, and of the unworthiness of his people. Like Abraham of old, he feels that he and his people and all existence are but "dust and ashes" in the presence of the Divine Holiness (R. Otto).

mine eyes have seen the King. No vision of any form or appearance is meant, but a revelation of His transcendent holiness and might.

6–13. Isaiah's Purification and Mission

6. *from off the altar.* Where the fire is holy; and where there is no "strange fire" (Ibn Ezra). Man must be sanctified, *i.e.* purged of impurity, before he can hear God.

thresholds were moved at the voice of him that cried, and the house was filled with smoke. 5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7. and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"As earthly fire burns away the outward impurity, so the heavenly fire burns away the defilement of sin, first from the lips, but through them from the whole man" (Dillmann).

8. *who will go for us.* The plural is the so-called plural of majesty; as in Gen. I, 26.

here am I; send me. Isaiah answers the call not out of compulsion, but out of freedom. His eager response rushes from heart and lips cleansed of human impurity.

9. *hear ye indeed.* The great failing of the inhabitants of Judah and Jerusalem during the prosperous reign of Uzziah was an insensibility to God and Divine things; they did not *miss* God, and therefore they were not prepared to *seek* Him. To such a generation, the first effect of Isaiah's message of the holiness of God and His absolute sovereignty over their lives, would be to *increase* their blindness and obduracy. It would tend to "harden their hearts"; see on Exod. IV, 21. Most of his hearers will stubbornly reject his message; they will harden their heart; and the fuller the teachings imparted to them, the deeper

הפטרת יתרו

ישעיה ו

ו א בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא
2 רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל׃ שְׂרָפִים עֹמְדִים ו
מִמַּעַל לוֹ שֵׁשׁ שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם ו יְכַסֶּה
3 פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃ וְקָרָא זֶה
אֶל־זֶה וְאָמַר קָדוֹשׁ ו קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֹא
4 כָל־הָאָרֶץ כְּבוֹדוֹ׃ וַיָּנֻעוּ אַמּוֹת הַסִּפִּים מִקּוֹל הַקּוֹרֵא

YITHRO

Isaiah VI–VII, 6 and IX, 5, 6

For the life and message of Isaiah, see p. 458.

The Sedrah describes the Revelation on Sinai that was to turn Israel into a Holy Nation, and guide the children of men in the paths of Reverence and Righteousness. The Haftorah brings the revelation that came to Isaiah in his early manhood, when, one day in the Temple, he heard the Seraphim sing, "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory." This cry out of eternity, proclaiming the ineffable holiness, the supreme majesty, and universal sovereignty of God, has been called the quintessence of all the teachings of the Prophets. It is the quintessence of the teachings of all true Religion.

1–5. The Call of Isaiah

1. *in the year that king Uzziah died.* After a prosperous reign of over a half-century (790–740 B.C.E). He had greatly increased the wealth and power of the kingdom of Judah (II Chron. xxvi, 1–15); and his death filled all minds with misgivings. "What will become of Judah now that Uzziah is gone"? was on the lips of all. In that year Isaiah "saw the Lord", and realised that though mortal rulers come and go, God is in His heaven. This vision marks the beginning of Isaiah's ministry.

V. YITHRO

Isaiah vi–vii, 6 and ix, 5, 6

6 1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. 4. And the foundations of the

1. *I saw the* Lord. In prophetic ecstasy (Kimchi). The unseen spiritual world opens to Isaiah's inner eye; the Temple walls seem to him to expand into a Heavenly Palace; and he beholds God enthroned as the Sovereign of every being on earth or in heaven. "*How* God reveals Himself to His chosen messengers will scarcely ever be understood. It is the greatest of mysteries; although *that* He reveals Himself is the greatest of certainties" (Marti).

2. *above him stood the seraphim.* Better, *seraphim were standing over him; i.e.* angelic beings were in attendance upon Him.

covered his face. In reverence (Exod. III, 6).

covered his feet. In humility, unworthy to meet directly the Divine glance.

he did fly. To perform the will of the Creator.

3. *one cried unto another.* Or, "one called to another" (AJ).

holy, holy, holy. Threefold repetition in Heb. poetry indicates the superlative degree: God is the highest Holiness. "Holy—in the highest Heaven, the place of His Divine abode; holy—upon earth, the work of His might; holy—for ever and ever unto all eternity." (Targum Jonathan).

"The Holy One of Israel," is the title of God in Isaiah's writings. In Rabbinical literature, the most frequent Name used for God is הקדוש ברוך הוא "The Holy One, blessed be He." *Holy* denotes the awe-ful and august ethical majesty of God (R. Otto), His moral perfectness and complete freedom from all that makes men imperfect and

ל הֲלֹא יִמְצְאוּ יְחַלְּקוּ
שָׁלָל רַחַם רַחֲמָתַיִם לְרֹאשׁ גָּבֶר שְׁלַל
צְבָעִים לְסִיסְרָא שְׁלַל צְבָעִים
31 רִקְמָה צֶבַע רִקְמָתַיִם לְצַוְּארֵי שָׁלָל: כֵּן
יֹאבְדוּ כָל־אוֹיְבֶיךָ יְהוָה וְאֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ
בִּגְבוּרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה:

30. *have they not found.* The Heb. phrase means, "no doubt they are finding."

damsel. The Heb. is a rare, and, it seems, an insulting word. It is intentionally used to show her contempt for the Israelite women.

divers colours of embroidery. Or, "embroidered garments of divers colours"—a picturesque touch that betrays the hand of the feminine author of this ode. Its climax "is as weird as it is fantastic, the figure of Sisera's mother mumbling to herself of the 'spoil of damsels, divers colours and embroidery,' which her son is to bring home, and which we already know he never will." (George A. Smith).

31. *so.* "With consummate art the poet breaks off, leaving to the imagination of the reader, who knows all, the terrible revelation of the truth" (Moore).

as the sun when he goeth forth in his might. Invincible, annihilating the darkness of the night—a marvellously effective ending to one of the most magnificent lyrical poems in any language. The Rabbis based the following teaching on this verse: "Whosoever does not persecute them that persecute him, whosoever takes an offence in silence, he who does good for its own sake, he who is cheerful under his sufferings—they are the friends of God; and of them Scripture says, "They that love Him shall be as the sun, when he goeth forth in his might."

and the land had rest forty years. "These words are not by Deborah, but by the writer of the Book of Judges" (Rashi).

30. Have they not found, have they not divided
the spoil ?
A damsel, two damsels to every man ;
To Sisera a spoil of divers colours,
A spoil of divers colours of embroidery,
Of divers colours of embroidery on both
sides, on the necks of the spoil ?
31. So let all thine enemies perish, O LORD :
But let them that love him be as the sun
when he goeth forth in his might.
And the land had rest forty years.

יִשְׁבֵּיהָ כִּי לֹא־בָאוּ לְעֶזְרַת יְהוָה לְעֶזְרַת
24 יְהוָה בַּגִּבּוֹרִים׃ תְּבֹרַךְ מִנָּשִׁים
יָעֵל אֵשֶׁת חֶבֶר הַקֵּינִי מִנָּשִׁים
כה בָּאֹהֶל תְּבֹרָךְ׃ מַיִם שָׁאַל חָלָב
26 נָתְנָה בְּסַפֶּל אַדִּירִים הִקְרִיבָה חֶמְאָה׃ יָדָהּ
לַיתֵד תִּשְׁלַחְנָה וְיִמִינָהּ לְהַלְמוּת
עֲמַלִּים וְהָלְמָה סִיסְרָא מָחֲקָה רֹאשׁוֹ וּמָחֲצָה
27 וְחָלְפָה רַקָּתוֹ׃ בֵּין רַגְלֶיהָ כָּרַע נָפַל
שָׁכָב בֵּין רַגְלֶיהָ כָּרַע נָפָל בַּאֲשֶׁר
28 כָּרַע שָׁם נָפַל שָׁדוּד׃ בְּעַד הַחַלּוֹן נִשְׁקְפָה
וַתְּיַבֵּב אֵם סִיסְרָא בְּעַד הָאֲשְׁנָב מַדּוּעַ
בּוֹשֵׁשׁ רִכְבּוֹ לָבוֹא מַדּוּעַ אֶחֱרוּ פַּעֲמֵי
29 מַרְכְּבוֹתָיו׃ חַכְמוֹת שָׂרוֹתֶיהָ תַּעֲנֶה אַף־

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v. 27. קמץ בזיק

among the mighty. Or, "among the brave"; as brave men who rallied to the Lord's banner.

24. *Jael.* The resource and "pro-Israelite" action of this heathen, Kenite woman is contrasted with the cowardice and perfidy of the inhabitants of Meroz. Jael's murder is viewed as an act of national deliverance, without which the victory might have been fruitless; it, therefore, receives high praise. Judged by standards of peace, her act was one of treacherous cruelty; but every nation glorifies similar, and worse, deeds in its history. Our own age, in which the most enlightened nations have, for reasons of policy or patriotism, committed or condoned crimes and inhumanities on an immeasurably greater scale, is not entitled to condemn the praise bestowed upon the fierce deed of this wild Bedouin woman.

women in the tent. Or, "Bedouin women" (Moore), tenting women.

To the help of the LORD among the mighty.
24. Blessed of women shall Jael be,
The wife of Heber the Kenite,
Blessed shall she be of women in the tent.
25. He asked water, and she gave him milk ;
She brought him butter in a lordly dish.
26. She put her hand to the tent-pin,
And her right hand to the workmen's hammer ;
And with the hammer she smote Sisera, she smote through his head,
Yea, she pierced and struck through his temples.
27. At her feet he bowed, he fell, he lay :
At her feet he bowed, he fell :
Where he bowed, there he fell down dead.
28. Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
Why is his chariot so long in coming ?
Why tarry the wheels of his chariots ?
29. Her wise ladies answered her,
Yea, she returned answer to herself,

25. *lordly dish.* A bowl fit for nobles.

29. *her wise ladies.* Comfort her by their certainty that Sisera is bringing back rich booty. His delay, they tell her, is being caused by his collecting, and apportioning this booty.

she returned answer to herself. Or, "kept repeating to herself" She silences her presentiments of evil by the same kind of answer which her companions give her (Rashi).

שָׁכֵן וְדָן לָמָּה יָגוּר אֳנִיּוֹת אָשֵׁר
יָשַׁב לְחוֹף יַמִּים וְעַל־מִפְרָצָיו
18 יִשְׁכּוֹן: זְבֻלוּן עַם חֵרֵף נַפְשׁוֹ לָמוּת וְנַפְתָּלִי
19 עַל מְרוֹמֵי שָׂדֶה: בָּאוּ מְלָכִים
נִלְחָמוּ אָז נִלְחֲמוּ מַלְכֵי כְנַעַן בְּתַעֲנָךְ
עַל־מֵי מְגִדּוֹ בֶּצַע כֶּסֶף לֹא
כ לָקָחוּ: מִן־שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים
21 מִמְּסִלּוֹתָם נִלְחֲמוּ עִם סִיסְרָא: נַחַל קִישׁוֹן
גָּרָפָם נַחַל קְדוּמִים נַחַל קִישׁוֹן תִּדְרְכִי
22 נַפְשִׁי עֹז: אָז הָלְמוּ עִקְּבֵי־
23 סוּס מִדַּהֲרוֹת דַּהֲרוֹת אַבִּירָיו: אֹרוּ
מֵרוֹז אָמַר מַלְאַךְ יְהוָה אָרוֹ אָרוּר

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19. v קמץ בזק

remain in ships. Better, *sojourn by the ships* (AJ). The Danites had eventually established themselves on the sea-coast with the Phoenicians.

creeks. Better, *bays*, landing-places at the mouth of a river.

18. The shining example of Zebulun and Naphtali contrasted with cowardice or indifference of the above.

19–22. The Battle

19. *the kings.* The rulers of the districts united under Sisera.

Taanach . . . Megiddo. Both in the southern part of the Plain of Esdraelon.

no gain of money. They got no booty from the Israelites: they themselves were vanquished.

20. *the stars in their courses.* One of the most beautiful figures in literature. The powers of heaven themselves were arrayed against the heathen, and the victory was not won by Israel unaided. The reference is to torrential rain which swept away the Canaanite chariots; cf. in the

And Dan, why did he remain in ships ?
Asher sat still at the shore of the sea,
And abode by his creeks.
18. Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.
19. The kings came and fought ;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo :
They took no gain of money.
20. They fought from heaven,
The stars in their courses fought against Sisera.
21. The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
22. Then did the horsehoofs stamp
By reason of the pransings, the pransings of their strong ones.
23. Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof ;
Because they came not to the help of the LORD,

Sedrah, XIV, 25. "In 1799, at the battle of Mt. Tabor between the army of Napoleon and the Turks, many of the latter were drowned when attempting to escape across the Plain inundated by the Kishon" (Cooke).

22. *horsehoofs stamp.* A picture of the confusion of flight.

23–31. THE DEFEAT OF THE ENEMY

23. *Meroz.* An Israelite town near the scene of the battle that refused to help in following up the victory.

12 עוּרִי עוּרִי דְּבוֹרָה עוּרִי
עוּרִי דַּבְּרִי־שִׁיר קוּם בָּרָק וְשָׁבֵה שִׁבְיְךָ בֶּן
13 אֲבִינֹעַם׃ אָז יָרַד שָׂרִיד לְאַדִּירִים עָם יְהוָה
14 יָרַד־לִי בַּגִּבּוֹרִים׃ מִנִּי אֶפְרַיִם שָׁרְשָׁם
בָּעֲמָלֵק אַחֲרֶיךָ בִנְיָמִין בַּעַמֶּיךָ מִנִּי
מָכִיר יָרְדוּ מְחֹקְקִים וּמִזְּבוּלֻן מֹשְׁכִים בְּשֵׁבֶט
טו סֹפֵר׃ וְשָׂרַי בְּיִשָּׂשכָר עִם־דְּבוֹרָה וְיִשָּׂשכָר
כֵּן בָּרָק בָּעֵמֶק שֻׁלַּח
בִּרְגְלָיו בִּפְלַגּוֹת רְאוּבֵן גְּדֹלִים
16 חֻקְקֵי־לֵב׃ לָמָּה יָשַׁבְתָּ בֵּין
הַמִּשְׁפְּתַיִם לִשְׁמֹעַ שְׁרֵקוֹת עֲדָרִים לִפְלַגּוֹת
17 רְאוּבֵן גְּדוֹלִים חִקְרֵי־לֵב׃ גִּלְעָד בְּעֵבֶר הַיַּרְדֵּן

מלרע v. 12.

12–23. The Gathering of the Tribes

12. *utter a song.* The war-song which roused the clans to battle.

lead thy captivity captive. An idiomatic phrase for *turn the tables* in war.

14. *root is in Amalek.* This suggests that Ephraim possessed land formerly held by Amalekites (see Judges XII, 5).

after thee. i.e. Ephraim, the largest and the smallest tribes are mentioned together. Others are included in the words, "among thy peoples" (Kimchi).

Machir. On the other side of the Jordan, part of Manasseh.

governors. Commanders.

the marshal's staff. lit. "the staff of the scribe," who enrols the muster of troops.

15. *by the watercourses.* Better, *among the divisions* (AJ).

great resolves of heart. lit. soundings, investigations. There was much discussion of the situation, but they did

12. Awake, awake, Deborah ;
Awake, awake, utter a song :
Arise, Barak, and lead thy captivity captive,
thou son of Abinoam.
13. Then made he a remnant to have dominion
over the nobles and the people ;
The LORD made me have dominion over the
mighty.
14. Out of Ephraim came down they whose root
is in Amalek ;
After thee, Benjamin, among thy peoples ;
Out of Machir came down governors,
And out of Zebulun they that handle the
marshal's staff.
15. And the princes of Issachar were with
Deborah ;
As was Issachar, so was Barak ;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
16. Why satest thou among the sheepfolds,
To hear the pipings for the flocks ?
At the watercourses of Reuben
There were great searchings of heart.
17. Gilead abode beyond Jordan :

not join their brethren in their life-and-death struggle. Reuben remains true to his character as delineated in Jacob's blessing ; see *Genesis*, p. 403.

16. *searchings*. Mighty deliberations, but no action. They preferred to listen to the pipings of the shepherds.

17. Gilead, Dan and Asher are similarly branded.

6 סִינַי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃ בִּימֵי שַׁמְגַּר בֶּן־
עֲנָת בִּימֵי יָעֵל חָדְלוּ אֳרְחוֹת וְהֹלְכֵי
7 נְתִיבוֹת יֵלְכוּ אֳרְחוֹת עֲקַלְקַלּוֹת׃ חָדְלוּ פְרָזוֹן בְּיִשְׂרָאֵל
חָדָלוּ עַד שַׁקַּמְתִּי דְבוֹרָה שַׁקַּמְתִּי
8 אֵם בְּיִשְׂרָאֵל׃ יִבְחַר אֱלֹהִים
חֲדָשִׁים אָז לָחֶם שְׁעָרִים מָגֵן
אִם־יֵרָאֶה וָרֹמַח בְּאַרְבָּעִים אֶלֶף
9 בְּיִשְׂרָאֵל׃ לִבִּי לְחֹקְקֵי יִשְׂרָאֵל הַמִּתְנַדְּבִים
י בָּעָם בָּרְכוּ יְהוָה׃ רֹכְבִי אֲתֹנוֹת
צְחֹרוֹת יֹשְׁבֵי עַל־מְדָיִן וְהֹלְכֵי
11 עַל־דֶּרֶךְ שִׂיחוּ׃ מִקּוֹל מְחַצְּצִים בֵּין
מַשְׁאֲבִים שָׁם יִתְּנוּ צִדְקוֹת יְהוָה צִדְקַת
פְּרָזוֹנָו בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־
יְהוָה׃

ז. ו השׁ בפתח

6–11. The Oppression

6. *Shamgar.* The previous judge; see Judges III, 31.
high ways were unoccupied. Israel was in hiding, and all travel on the highways was stopped. The people had to abandon their villages because of the harrying armed bands of Canaanites.

7. *I arose a mother in Israel.* The Rabbis deem these expressions too removed from that self-effacing humility which is the mark of true inspiration. However, the Heb. may also be taken as an old grammatical form, and translated, "till thou, Deborah, didst arise, a mother in Israel."

8. *was there a shield or spear.* The people had no proper weapons with which to defend themselves.

9. *governors.* Commanders; they are praised for their instant response to her clarion call.

10. *tell of it.* All should now join in praising God. The leaders and magistrates ("Ye that ride on white asses"),

Even yon Sinai at the presence of the LORD,
the God of Israel.

6. In the days of Shamgar the son of Anath,
In the days of Jael, the high ways were unoccupied,
And the travellers walked through byways.

7. The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

8. They chose new gods ;
Then was war in the gates :
Was there a shield or spear seen
Among forty thousand in Israel ?

9. My heart is toward the governors of Israel,
That offered themselves willingly among the people :
Bless ye the LORD.

10. Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.

11. Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the LORD,
Even the righteous acts of his rule in Israel.
Then the people of the LORD went down to the gates.

the men of wealth ("ye that sit on rich carpets "), as well as the plain people (" ye that walk by the way "). Because of the victory, they could now travel in safety on the highroads, in contrast to *v.* 6.

11. *righteous*. With the additional meaning, " victorious."

went down to the gates. Prepared to assault the strongholds of the enemy.

23 נֹפֵל מֵת וְהַיָּתֵד בְּרַקָּתוֹ׃ וַיַּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת
24 יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל׃ וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל
הָלוֹךְ וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת
יָבִין מֶלֶךְ־כְּנָעַן׃ כאן מתחילין הספרדים

ה א וַתָּשַׁר דְּבוֹרָה וּבָרָק בֶּן־אֲבִינֹעַם בַּיּוֹם הַהוּא
2 לֵאמֹר׃ בִּפְרַעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב
3 עָם בָּרְכוּ יְהוָה׃ שִׁמְעוּ מְלָכִים הַאֲזִינוּ
רָזְנִים אָנֹכִי לַיהוָה אָנֹכִי אָשִׁירָה אֲזַמֵּר
4 לַיהוָה אֱלֹהֵי יִשְׂרָאֵל׃ יְהוָה בְּצֵאתְךָ
מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם אֶרֶץ
רָעָשָׁה גַּם־שָׁמַיִם נָטָפוּ גַּם־עָבִים נָטְפוּ
ה מָיִם׃ הָרִים נָזְלוּ מִפְּנֵי יְהוָה זֶה

v. 4. קמץ בזיק

24. *prevailed more and more.* The power and prestige of the Canaanites and their terrible chariots had received a staggering blow, and this success was the beginning of a series of crushing victories against Jabin.

Chapter V

Deborah's Song of Deliverance and Praise

"The Song of Deborah holds a high place among Triumphal Odes in the literature of the world. It is a work of that highest art which is not studied and artificial, but spontaneous and inevitable. It shows a development and command of the resources of the language for ends of poetical expression, which prove that poetry had long been cultivated among the Hebrews" (Moore).

2. *for that the leaders took the lead in Israel.* Or, "when the locks grew long in Israel"; *i.e.* when men took the vow and consecrated themselves to the war of liberation. "Wearing the hair long was the mark of a vow not to do certain things until a specified object had been attained" (Cooke); cf. Num. vi, 5.

said unto him, Come, and I will shew thee the man whom thou seekest. And he came unto her; and, behold, Sisera lay dead, and the tent-pin was in his temples. 23. So God subdued on that day Jabin the king of Canaan before the children of Israel. 24. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

(*Sephardim begin here.*)

5 1. Then sang Deborah and Barak the son of Abinoam on that day, saying,

2. For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the LORD.

3. Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the LORD;
I will sing praise to the Lord, the God of Israel.

4. LORD, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.

5. The mountains quaked at the presence of the LORD,

4. LORD, *when thou wentest forth.* A bringing to remembrance of God's might in the days of old, at the Revelation at Sinai, as an encouragement in the present distress.

סִיסְרָא וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חָרֶב לִפְנֵי
16 בָּרָק וַיֶּרֶד סִיסְרָא מֵעַל הַמֶּרְכָּבָה וַיָּנָס בְּרַגְלָיו׃ וּבָרָק
רָדַף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַמַּחֲנֶה עַד חֲרֹשֶׁת הַגּוֹיִם וַיִּפֹּל
17 כָּל־מַחֲנֵה סִיסְרָא לְפִי־חָרֶב לֹא נִשְׁאַר עַד־אֶחָד׃ וְסִיסְרָא
נָס בְּרַגְלָיו אֶל־אֹהֶל יָעֵל אֵשֶׁת חֶבֶר הַקֵּינִי כִּי שָׁלוֹם בֵּין
18 יָבִין מֶלֶךְ־חָצוֹר וּבֵין בֵּית חֶבֶר הַקֵּינִי׃ וַתֵּצֵא יָעֵל לִקְרַאת
סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנִי סוּרָה אֵלַי אַל־תִּירָא
19 וַיָּסַר אֵלֶיהָ הָאֹהֱלָה וַתְּכַסֵּהוּ בַּשְּׂמִיכָה׃ וַיֹּאמֶר אֵלֶיהָ
הַשְׁקִינִי־נָא מְעַט־מַיִם כִּי צָמֵאתִי וַתִּפְתַּח אֶת־נְאוֹד הֶחָלָב
כ וַתַּשְׁקֵהוּ וַתְּכַסֵּהוּ׃ וַיֹּאמֶר אֵלֶיהָ עֲמֹד פֶּתַח הָאֹהֶל וְהָיָה
אִם־אִישׁ יָבֹא וּשְׁאֵלֵךְ וְאָמַר הֲיֵשׁ־פֹּה אִישׁ וְאָמַרְתְּ אָיִן׃
21 וַתִּקַּח יָעֵל אֵשֶׁת־חֶבֶר אֶת־יְתַד הָאֹהֶל וַתָּשֶׂם אֶת־הַמַּקֶּבֶת
בְּיָדָהּ וַתָּבוֹא אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיָּתֵד בְּרַקָּתוֹ
22 וַתִּצְנַח בָּאָרֶץ וְהוּא־נִרְדָּם וַיָּעַף וַיָּמֹת׃ וְהִנֵּה בָרָק רֹדֵף
אֶת־סִיסְרָא וַתֵּצֵא יָעֵל לִקְרָאתוֹ וַתֹּאמֶר לוֹ לֵךְ וְאַרְאֶךָּ
אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהִנֵּה סִיסְרָא

ד׳ v. 18. מלרע v. 19. חסר א׳ ibid. מלא ואין v. 21. א׳ נחה

14. *went down.* From Mt. Tabor; the Israelites dashed down, and drove the Canaanites back upon the banks of the river Kishon. Its overflowing waters swollen by a rainstorm, had turned the Plain into a morass, rendering any use of the chariots impossible.

15. *discomfited.* Confused, threw into a panic; cf. the Sedrah, XIV, 24.

17. *Jael wife of Heber.* Though friendly to the Israelites, this Kenite family had taken no part in the battle.

21. *tent-pin.* Generally of wood. On the morality of the action, see note on *v.* 24 of next chapter.

down from mount Tabor, and ten thousand men after him. 15. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera lighted down from his chariot, and fled away on his feet. 16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

17. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. 18. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And he turned in unto her into the tent, and she covered him with a rug. 19. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. 20. And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. 21. Then Jael Heber's wife took a tent-pin, and took an hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died. 22. And, behold, as Barak pursued Sisera, Jael came out to meet him, and

אֶל־נַחַל קִישׁוֹן אֶת־סִיסְרָא שַׂר־צְבָא יָבִין וְאֶת־רִכְבּוֹ
8 וְאֶת־הֲמוֹנוֹ וּנְתַתִּיהוּ בְיָדֶךָ: וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם־תֵּלְכִי
9 עִמָּדִי וְהָלָכְתִּי וְאִם־לֹא תֵלְכִי עִמָּדִי לֹא אֵלֵךְ: וַתֹּאמֶר הָלֹךְ
אֵלֵךְ עִמָּךְ אֶפֶס כִּי לֹא תִהְיֶה תִּפְאַרְתְּךָ עַל־הַדֶּרֶךְ אֲשֶׁר־
אַתָּה הוֹלֵךְ כִּי בְיַד אִשָּׁה יִמְכֹּר יְהוָה אֶת־סִיסְרָא וַתָּקָם
י דְּבוֹרָה וַתֵּלֶךְ עִם־בָּרָק קֶדְשָׁה: וַיִּזְעֵק בָּרָק אֶת־זְבוּלֻן
וְאֶת־נַפְתָּלִי קֶדְשָׁה וַיַּעַל בְּרַגְלָיו עֲשֶׂרֶת אַלְפֵי אִישׁ וַתַּעַל
11 עִמּוֹ דְּבוֹרָה: וְחֶבֶר הַקֵּינִי נִפְרָד מִקַּיִן מִבְּנֵי חֹבָב חֹתֵן
12 מֹשֶׁה וַיֵּט אָהֳלוֹ עַד־אֵלוֹן בְּצַעֲנַנִּים אֲשֶׁר אֶת־קֶדֶשׁ: וַיַּגִּדוּ
13 לְסִיסְרָא כִּי עָלָה בָּרָק בֶּן־אֲבִינֹעַם הַר־תָּבוֹר: וַיִּזְעֹק
סִיסְרָא אֶת־כָּל־רִכְבּוֹ תְּשַׁע מֵאוֹת רֶכֶב בַּרְזֶל וְאֶת־כָּל־
14 הָעָם אֲשֶׁר אִתּוֹ מֵחֲרֹשֶׁת הַגּוֹיִם אֶל־נַחַל קִישׁוֹן: וַתֹּאמֶר
דְּבוֹרָה אֶל־בָּרָק קוּם כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת־
סִיסְרָא בְּיָדֶךָ הֲלֹא יְהוָה יָצָא לְפָנֶיךָ וַיֵּרֶד בָּרָק מֵהַר
טו תָּבוֹר וַעֲשֶׂרֶת אֲלָפִים אִישׁ אַחֲרָיו: וַיָּהָם יְהוָה אֶת־

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v. 11. הר׳ בקמץ ibid. בצענים קרי

7. *Jabin.* The king of Canaan who oppressed Israel. He had 900 chariots of iron; and against these "armoured cars," the Israelite peasants were powerless.

8. *if thou wilt go with me.* Indicates the remarkable confidence that Deborah's wisdom and work had inspired.

9. *for thine honour.* The word *thine* is emphatic: the chief glory of the victory shall not be his.

sell. Deliver.

10. *went up.* *i.e.* to Mount Tabor.

11. *the Kenites.* A nomadic tribe in close league with Israel; see Num. xxiv, 22. Heber had branched off from the main clan, in Southern Palestine, and wandered as far north as Kedesh. This information is necessary for the understanding of *v.* 17.

draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. 8. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go. 9. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. 10. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him. 11. Now Heber the Kenite had severed himself from the Kenites, even from the children of Hobab, the father in law of Moses, and had pitched his tent as far as the terebinth in Zaanannim, which is by Kedesh. 12. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. 14. And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went

13. *Harosheth of the Gentiles.* Near Megiddo.
Kishon. The river rises in the S.E. of the Plain of Esdraelon, and flows through it into the sea of Haifa. It is the second river of Palestine.

IV. BESHALLACH

JUDGES IV, 4–V, 31

Sephardim, and some Ashkenazim, begin with chapter V

4 4. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. 5. And she sat under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim; and the children of Israel came up to her for judgement. 6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? 7. And I will

in prose and in verse. From them we can reconstruct the mortal danger from which her victory saved Israel. That victory was one of the "decisive battles" of the world. It settled the destiny of Palestine, and a great many other things, for all time. Moreover, under the inspiration of Deborah's lofty patriotism, most of the tribes for the first time combined in face of a common danger. Those wild years forged the bonds of a nationality that has survived unprecedented shocks till the present day.

4. *prophetess.* Although she did not foretell the future she is described as a prophetess, because she was inspired to grapple with the great difficulties of the hour (Kimchi).

5. *sat.* To decide disputes brought to her for judgement.

6. *Kedesh-naphtali.* About four miles from the north end of the "waters of Merom."

mount Tabor. The conical shaped hill commanding the Plain of Esdraelon. The Plain runs like a wedge from the coast to within 10 miles of the Jordan, and is dominated by hills on all sides. It is to-day known as "the Emek."

of Naphtali . . . Zebulun. These two tribes bordering on the Plain suffered most under the oppression of the heathens.

הפטרת בשלח

שופטים ד

ד 4 וּדְבוֹרָה אִשָּׁה נְבִיאָה אֵשֶׁת לַפִּידוֹת הִוא שֹׁפְטָה אֶת־
ה יִשְׂרָאֵל בָּעֵת הַהִוא: וְהִוא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוֹרָה
בֵּין הָרָמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרָיִם וַיַּעֲלוּ אֵלֶיהָ בְּנֵי
6 יִשְׂרָאֵל לַמִּשְׁפָּט: וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בֶּן־אֲבִינֹעַם
מִקֶּדֶשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא־צִוָּה ו יְהוָה אֱלֹהֵי־
יִשְׂרָאֵל לֵךְ וּמָשַׁכְתָּ בְהַר תָּבוֹר וְלָקַחְתָּ עִמְּךָ עֲשֶׂרֶת
7 אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוּן: וּמָשַׁכְתִּי אֵלֶיךָ

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v. 4. הפטרת בשלח ויש מתחילין ותשר דבורה

BESHALLACH

JUDGES IV, 4–V, 31

In the Sedrah, the deliverance from Egypt is celebrated in the Song of Moses and Miriam. The Haftorah brings the deliverance from later heathen oppression under the leadership of Deborah, and her Song of triumph and praise.

These chapters of the Book of Judges, take us back to an early period in Israel's history, the days after the death of Joshua, when the tribes were compelled to wage a hard and often desperate struggle against the remaining warlike Canaanites. It was a barbaric period, without national unity and devoid of religious authority. "In those days there was no king of Israel: every man did that which was right in his own eyes." But God does not utterly forsake His people. An overwhelming national calamity, or foreign oppression, would bring forth a Champion, who would repel or destroy the foe, or rescue the people from the threatened calamity. Such Champions, known as *Shofetim* ("Judges"), were Gideon, Jephthah, Samson, and the most remarkable of all, Deborah. The story of her achievement has come down to us in two versions,

HOLYLAND
AT THE
TIME OF THE JUDGES
English Miles
0 5 10 20 30
GREAT SEA
(MEDITERRANEAN)
Sidon
Zarephath
R. Leontes
Tyre
Zorah
Beth Rehob
R. Jordan
Mount Hermon
DAMASCUS
R. Pharpar
DAN
Dan of Micah
ASHER
Kedesh Naphtali
Waters of Merom
GESHURITES
BASHAN
Achzib
NAPHTALI
Hannah
Accho
GOLAN
MANASSEH
Ashtaroth
Havoth Jair
Sea of Chinnereth
Aphek
ZEBULUN
Rimmon
Mt Carmel
R. Kishon
Jokneam
Ahlab
Harosheth
Mt Gilboa
Jezreel
Endor
Edrei
Dor
Shunem
Megiddo
Hamath Mizpeh
LAND OF TOB
ISSACHAR
Jarmuth
Beth Shean
Jabesh Gilead
Mt Tabor
Plain of Sharon
Thebez
Abel Meholah
Mizpeh
MANASSEH
Tirzah
GAD
R. Jordan
Succoth
R. Jabbok
Shechem
Mt Ebal
Mt Gerizim
Ephraim
Arbah
Mt Gilead
Penuel
Joppa
Mount Ephraim
Shiloh
EPHRAIM
AMMON
Rabbath Ammon
DAN
Beth Dagon
Lod
Ramah
Mahanaim
Rock Rimmon
BENJAMIN
Jericho
Gilgal
Ekron
Gibeon
Nob
Anathoth
Beth Horon
Zoar
Mt Nebo
Heshbon
JERUSALEM
Mt Pisgah
Medeba
Ashdod
Bethlehem
Mt Peor
REUBEN
Migdal Gad
Ashkelon
Tekoa
Eglon
Hebron
SALT SEA
SEA OF THE PLAIN
Dibon
Lachish
En Gedi
R. Arnon
Kiriath-sepher Debir
Ar Moab
Kir Moab
Beersheba
Arad
SIMEON
AMORITES
MOAB
35
30
36
33
32

כה צְפוֹן׃ אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי פוֹקֵד אֶל־
אָמוֹן מִנֹּא וְעַל־פַּרְעֹה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֶיהָ וְעַל־מְלָכֶיהָ
26 וְעַל־פַּרְעֹה וְעַל הַבֹּטְחִים בּוֹ׃ וּנְתַתִּים בְּיַד מְבַקְשֵׁי נַפְשָׁם
וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד עֲבָדָיו וְאַחֲרֵי־כֵן תִּשָּׁכֵן
27 כִּימֵי־קֶדֶם נְאֻם־יְהוָה׃ וְאַתָּה אַל־תִּירָא עַבְדִּי יַעֲקֹב
וְאַל־תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק וְאֶת־זַרְעֲךָ
28 מֵאֶרֶץ שִׁבְיָם וְשָׁב יַעֲקֹב וְשָׁקַט וְשַׁאֲנַן וְאֵין מַחֲרִיד׃ אַתָּה
אַל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְהוָה כִּי אִתְּךָ אֲנִי כִּי אֶעֱשֶׂה
כָלָה בְּכָל־הַגּוֹיִם ו אֲשֶׁר הַדַּחְתִּיךָ שָּׁמָּה וְאֹתְךָ לֹא־אֶעֱשֶׂה
כָלָה וְיִסַּרְתִּיךָ לַמִּשְׁפָּט וְנַקֵּה לֹא אֲנַקֶּךָּ׃

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v. 27. מלא ו׳

25. *Amon.* The god worshipped at No (Thebes, now Luxor, in South Egypt.)

26. *and afterwards . . it shall be inhabited.* A promise of restoration to Egypt; cf. previous Haftorah, *v.* 12.

27–28. Words of Hope for Israel.

27. *fear not.* In contrast with all the foregoing, the Prophet closes with a message of hope and restoration, addressed to the Jewish exiles in Egypt and Chaldea.

28. *with judgement.* Better, *in measure* (AJ).

will in no wise leave thee unpunished. Better, *but will not utterly destroy thee* (Targum Jonathan, Rashi, AJ). Other nations shall be blotted out of existence; not so shall i: be with Israel.

25. The LORD of hosts, the God of Israel, saith : Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings ; even Pharaoh, and them that trust in him : 26. and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants : and afterwards it shall be inhabited, as in the days of old, saith the LORD. 27. But fear not thou, O Jacob my servant, neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 28. Fear not thou, O Jacob my servant, saith the LORD ; for I am with thee : for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee ; but I will correct thee with judgement, and will in no wise leave thee unpunished.

17 חֶרֶב הַיּוֹנָה׃ קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׁאוֹן הֶעֱבִיר
18 הַמּוֹעֵד׃ חַי־אָנִי נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ כִּי כְתָבוֹר
19 בֶּהָרִים וּכְכַרְמֶל בַּיָּם יָבוֹא׃ כְּלֵי גוֹלָה עֲשִׂי לָךְ יוֹשֶׁבֶת
בַּת־מִצְרָיִם כִּי־נֹף לְשַׁמָּה תֶּחֱרֵב וְנִצְּתָה מֵאֵין יוֹשֵׁב׃
כ 21 עֶגְלָה יְפֵה־פִיָּה מִצְרַיִם קֶרֶץ מִצָּפוֹן בָּא בָּא׃ גַּם־שְׂכִרֶיהָ
בְּקִרְבָּהּ כְּעֶגְלֵי מַרְבֵּק כִּי־גַם־הֵמָּה הִפְנוּ נָסוּ יַחְדָּיו לֹא
22 עָמָדוּ כִּי יוֹם אֵידָם בָּא עֲלֵיהֶם עֵת פְּקֻדָּתָם׃ קוֹלָהּ כַּנָּחָשׁ
יֵלֵךְ כִּי־בְחַיִל יֵלֵכוּ וּבְקַרְדֻּמוֹת בָּאוּ לָהּ כְּחֹטְבֵי עֵצִים׃
23 כָּרְתוּ יַעְרָהּ נְאֻם־יְהוָה כִּי לֹא יֵחָקֵר כִּי רַבּוּ מֵאַרְבֶּה
24 וְאֵין לָהֶם מִסְפָּר׃ הֹבִישָׁה בַּת־מִצְרָיִם נִתְּנָה בְּיַד עַם־

they said. Either the mercenaries from other countries brought in to help Egypt; or, the foreign traders prepare to flee to their several countries.

17. *they cried.* The mercenaries and traders.

a noise . . . pass by. Pharaoh's name is but an empty noise; the time when he might have saved himself and them is past.

18. *like Tabor.* As surely as Tabor is among the mountains and Carmel is by the sea, so surely shall the conqueror come (Rashi and Kimchi). Others explain, just as Tabor stands out among mountains, and Carmel rises sheer out of the sea, so shall the coming foe—Nebuchadnezzar—overtop other conquerors.

19. *daughter.* Heb. poetical expression for "population"; cf. *daughter of Zion.*

20–26. The Overthrow would not be Final.

20. *fair heifer.* Well-nourished; the figure is chosen in allusion to her spouse, the bull Apis.

the gadfly. *i.e.* the foe, is stinging her to flight.

out of the north. Babylon was, of course, north of Egypt.

own people, and to the land of our nativity, from the oppressing sword. 17. They cried there, Pharaoh king of Egypt is but a noise ; he hath let the appointed time pass by. 18. As I live, saith the King, whose name is the LORD of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come. 19. O thou daughter that dwellest in Egypt, furnish thyself to go into captivity : for Noph shall become a desolation, and shall be burnt up, without inhabitant. 20. Egypt is a very fair heifer ; but the gadfly out of the north is come, it is come. 21. Also her hired men in the midst of her are like calves of the stall ; for they also are turned back, they are fled away together, they did not stand : for the day of their calamity is come upon them, the time of their visitation. 22. Her sound is like that of the serpent as it goeth ; for they shall march with an army, and come against her with axes, as hewers of wood. 23. They shall cut down her forest, saith the LORD, though it cannot be searched ; because they are more than the locusts, and are innumerable. 24. The daughter of Egypt shall be put to shame ; she shall be delivered into the hand of the people of the north.

21. *hired men.* The mercenaries.
like calves. They were well-fed but cowardly, proving useless in the hour of danger.

22. *her sound.* The voice of Egypt as she flees from the enemy shall be like a serpent hissing impotently at the wood-cutters who attack her (Streane).

הפטרת בא

ירמיה מו

מו 13 הַדָּבָר אֲשֶׁר דִּבֶּר
יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא לָבוֹא נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל
14 לְהַכּוֹת אֶת־אֶרֶץ מִצְרָיִם: הַגִּידוּ בְמִצְרַיִם וְהַשְׁמִיעוּ
בְּמִגְדּוֹל וְהַשְׁמִיעוּ בְנֹף וּבְתַחְפַּנְחֵס אִמְרוּ הִתְיַצֵּב וְהָכֵן
טו לְךָ כִּי־אָכְלָה חֶרֶב סְבִיבֶיךָ: מַדּוּעַ נִסְחַף אַבִּירֶיךָ לֹא
עָמַד כִּי יְהוָה הֲדָפוֹ: הִרְבָּה כּוֹשֵׁל גַּם־נָפַל אִישׁ אֶל־רֵעֵהוּ
16 וַיֹּאמְרוּ קוּמָה ׀ וְנָשׁוּבָה אֶל־עַמֵּנוּ וְאֶל־אֶרֶץ מוֹלַדְתֵּנוּ מִפְּנֵי

no wages. He was disappointed in the spoil he expected from Tyre.

20. *they wrought for me.* Nebuchadnezzar and his army who are God's instruments against Egypt, which is now given to the Babylonian king as compensation for Tyre.

21. *in that day.* The humiliation of Egypt would open the way for Israel's restoration. Israel would see "the finger of God" in all this upheaval.

horn. Symbol of power and prosperity.

opening of the mouth. The Prophet's prediction having been fulfilled, the people would believe in the efficacy of his teaching and message.

BO

Jeremiah XLVI, 13–28

For Jeremiah's life and message, see p. 468.

Like the previous Haftorah, this also is a prophecy against Egypt, and is thus connected with the Sedrah. Jeremiah was the older contemporary of Ezekiel; and during the last days of the Jewish state, both of them, the one in Jerusalem, and

III. BO

Jeremiah xlvi, 13–28

46 13. The word that the Lord spake to Jeremiah the prophet, how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand forth, and prepare thee; for the sword hath devoured round about thee. 15. Why is thy strong one swept away? he stood not, because the Lord did thrust him down. 16. He made many to stumble, yea, they fell one upon another: and they said, Arise, and let us go again to our

the other in Babylon, denounced the sin and folly of seeking help from Egypt. This is one of the last prophecies uttered by Jeremiah. It forms part of his Ode of Triumph upon the humiliating defeat of Pharaoh at the great battle of Charchemish in 605 B.C.E., and foretells the total collapse of Egypt before the power of Babylon.

14. *declare ye.* All Egypt is called upon to stand forth and prepare to repel the coming invader. Migdol is a frontier town in the north, also Tahpanhes; and Noph (Memphis) is the capital of Upper Egypt; see Map, facing p.

15. *why is thy strong one swept away.* The Heb. for "strong one" is in the plural, "the plural of majesty," and refers to the king, not to the people. The Septuagint divides the Heb. word for "swept away" into two, reading "Why is Apis fled? The mighty one stood not, etc." Apis was the sacred bull, the symbol of Osiris, the chief Egyptian deity worshipped at Memphis, and was called *the mighty one.*

16. *they fell one upon another.* The Egyptian armies in the panic of defeat.

טו מַמְלָכָה שִׁפָּלָה׃ מִן־הַמַּמְלָכוֹת תִּהְיֶה שִׁפָּלָה וְלֹא־
תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהִמְעַטְתִּים לְבִלְתִּי רְדוֹת בַּגּוֹיִם׃
16 וְלֹא יִהְיֶה־עוֹד לְבֵית יִשְׂרָאֵל לְמִבְטָח מַזְכִּיר עָוֹן בִּפְנוֹתָם
17 אַחֲרֵיהֶם וְיָדְעוּ כִּי אֲנִי אֲדֹנָי יֱהוִה׃ וַיְהִי בְּעֶשְׂרִים
וְשָׁבַע שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי
18 לֵאמֹר׃ בֶּן־אָדָם נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חֵילוֹ
עֲבֹדָה גְדוֹלָה אֶל־צֹר כָּל־רֹאשׁ מְקֹרָח וְכָל־כָּתֵף מְרוּטָה
וְשָׂכָר לֹא־הָיָה לוֹ וּלְחֵילוֹ מִצֹּר עַל־הָעֲבֹדָה אֲשֶׁר־עָבַד
19 עָלֶיהָ׃ לָכֵן כֹּה אָמַר אֲדֹנָי יֱהוִה הִנְנִי נֹתֵן לִנְבוּכַדְרֶאצַּר
מֶלֶךְ־בָּבֶל אֶת־אֶרֶץ מִצְרַיִם וְנָשָׂא הֲמֹנָהּ וְשָׁלַל שְׁלָלָהּ
כ וּבָזַז בִּזָּהּ וְהָיְתָה שָׂכָר לְחֵילוֹ׃ פְּעֻלָּתוֹ אֲשֶׁר־עָבַד בָּהּ נָתַתִּי
21 לוֹ אֶת־אֶרֶץ מִצְרַיִם אֲשֶׁר עָשׂוּ לִי נְאֻם אֲדֹנָי יֱהוִה׃ בַּיּוֹם
הַהוּא אַצְמִיחַ קֶרֶן לְבֵית יִשְׂרָאֵל וּלְךָ אֶתֵּן פִּתְחוֹן־פֶּה
בְּתוֹכָם וְיָדְעוּ כִּי־אֲנִי יְהוָה׃

16. *no more the confidence.* Too weak to help, and no longer able either to harm or tempt Israel into trusting Egypt. After its conquest by the Babylonians, Egypt never again became really independent.

bringing iniquity to remembrance. "Every alliance with Egypt brings the headstrong folly of Israel into fresh prominence" (Lofthouse).

when they turn to look after them. Better, *when they turn after them* (AJ).

17–20. The Conquest of Egypt by Nebuchadnezzar

17. *the seven and twentieth year.* 570 B.C.E. This is Ezekiel's latest prophecy.

18. *Nebuchadrezzar.* The original and more correct form of the name.

every shoulder was peeled. From the constant carrying of burdens. As Nebuchadnezzar had no fleet, the arm of the sea between Tyre and the mainland had to be filled up. Hence the arduous toil of his army.

them to return into the land of Pathros, into the land of their origin ; and they shall be there a base kingdom. 15. It shall be the basest of the kingdoms ; neither shall it any more lift itself up above the nations : and I will diminish them, that they shall no more rule over the nations. 16. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them : and they shall know that I am the Lord GOD.

17. And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, 18. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre : every head was made bald, and every shoulder was peeled : yet had he no wages, nor his army, from Tyre, for the service that he had served against it : 19. therefore thus saith the Lord GOD : Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon ; and he shall carry off her multitude, and take her spoil, and take her prey ; and it shall be the wages for his army. 20. I have given him the land of Egypt as his recompence for which he served, because they wrought for me, saith the Lord GOD.

21. In that day will I cause an horn to bud forth unto the house of Israel, and I will give thee the opening of the mouth in the midst of them ; and they shall know that I am the LORD.

7 מִשְׁעֶנֶת קָנֶה לְבֵית יִשְׂרָאֵל: בְּתָפְשָׂם בְּךָ בַּכַּפֹּךְ תִּרּוֹץ
וּבָקַעְתָּ לָהֶם כָּל־כָּתֵף וּבְהִשָּׁעֲנָם עָלֶיךָ תִּשָּׁבֵר וְהַעֲמַדְתָּ
8 לָהֶם כָּל־מָתְנָיִם: לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי
9 מֵבִיא עָלַיִךְ חֶרֶב וְהִכְרַתִּי מִמֵּךְ אָדָם וּבְהֵמָה: וְהָיְתָה
אֶרֶץ־מִצְרַיִם לִשְׁמָמָה וְחָרְבָּה וְיָדְעוּ כִּי־אֲנִי יְהוָה יַעַן
י אָמַר יְאֹר לִי וַאֲנִי עָשִׂיתִי: לָכֵן הִנְנִי אֵלַיִךְ וְאֶל־יְאֹרֶיךְ
וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם לְחָרְבוֹת חֶרֶב שְׁמָמָה מִמִּגְדֹּל
11 סְוֵנֵה וְעַד־גְּבוּל כּוּשׁ: לֹא תַעֲבָר־בָּהּ רֶגֶל אָדָם וְרֶגֶל
12 בְּהֵמָה לֹא תַעֲבָר־בָּהּ וְלֹא תֵשֵׁב אַרְבָּעִים שָׁנָה: וְנָתַתִּי
אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ | אֲרָצוֹת נְשַׁמּוֹת וְעָרֶיהָ
בְּתוֹךְ עָרִים מֻחֳרָבוֹת תִּהְיֶיןָ שְׁמָמָה אַרְבָּעִים שָׁנָה וַהֲפִצֹתִי
13 אֶת־מִצְרַיִם בַּגּוֹיִם וְזֵרִיתִים בָּאֲרָצוֹת: כִּי כֹה אָמַר
אֲדֹנָי יְהוִה מִקֵּץ אַרְבָּעִים שָׁנָה אֲקַבֵּץ אֶת־מִצְרַיִם מִן
14 הָעַמִּים אֲשֶׁר־נָפֹצוּ שָׁמָּה: וְשַׁבְתִּי אֶת־שְׁבוּת מִצְרַיִם
וְהֵשִׁבֹתִי אֹתָם אֶרֶץ פַּתְרוֹס עַל־אֶרֶץ מְכוּרָתָם וְהָיוּ שָׁם

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v. 7. נכף קרי

7. *to be at a stand*. *i.e.* to stand alone, without the support on which the tired body could lean in time of strain.

10. *Migdol to Syene*. *i.e.* the whole of Egypt. Migdol is in the North, and Syene, the modern Assouan, in the South. (In 1904, a large quantity of Aramaic documents were found at Assouan, dating from the years 471–411 B.C.E. They reveal the existence of a large and prosperous Jewish community, probably the descendants of the Jewish refugees from Jerusalem ; Jer. XLI.)

Ethiopia. The land and people of the southern Nile-valley, towards the Sudan and Abessynia.

11. *forty years*. A round number, indicating a generation.

13. *will I gather*. Isaiah and Jeremiah also foretell a restored Egypt.

of reed to the house of Israel. 7. When they took hold of thee with the hand, thou didst break, and didst rend all their shoulders: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. 8. Therefore thus saith the Lord GOD: Behold, I will bring a sword upon thee, and will cut off from thee man and beast. 9. And the land of Egypt shall be a desolation and a waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it. 10. Therefore behold, I am against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene and even unto the border of Ethiopia. 11. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. 12. And I will make the land of Egypt a desolation in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be a desolation forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. 13. For thus saith the Lord GOD: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered: 14. and I will bring again the captivity of Egypt, and will cause

14. *Pathros.* In Upper (*i.e.* South) Egypt, the original seat of Egyptian rule.

כט א בַּשָּׁנָה הָעֲשִׂרִית בָּעֲשִׂרִי בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָיָה דְבַר־
2 יְהוָה אֵלַי לֵאמֹר: בֶּן־אָדָם שִׂים פָּנֶיךָ עַל־פַּרְעֹה מֶלֶךְ
3 מִצְרַיִם וְהִנָּבֵא עָלָיו וְעַל־מִצְרַיִם כֻּלָּה: דַּבֵּר וְאָמַרְתָּ
כֹּה־אָמַר | אֲדֹנָי יֱהוִה הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם
הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי
4 וַאֲנִי עָשִׂיתָנִי: וְנָתַתִּי חַחִיִּם בִּלְחָיֶיךָ וְהִדְבַּקְתִּי דְגַת־
יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ וְהַעֲלִיתִיךָ מִתּוֹךְ יְאֹרֶיךָ וְאֵת כָּל־
ה דְּגַת יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ תִּדְבָּק: וּנְטַשְׁתִּיךָ הַמִּדְבָּרָה
אוֹתְךָ וְאֵת כָּל־דְּגַת יְאֹרֶיךָ עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל לֹא
תֵאָסֵף וְלֹא תִקָּבֵץ לְחַיַּת הָאָרֶץ וּלְעוֹף הַשָּׁמַיִם נְתַתִּיךָ
6 לְאָכְלָה: וְיָדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי יְהוָה יַעַן הֱיוֹתָם

כ״ט v. 4. חחים קרי

Chapter XXIX. The Oracle against Egypt

Egypt, the house of bondage and oppression for Israel in the days of its youth, was again the enemy during the last years of the Jewish state. It was "a broken reed," and was as perfidious as it was decadent.

1. *in the tenth year.* Of the reign of Zedekiah, the last king of Judah; 587 B.C.E.

tenth month. i.e. Tebeth (January–February), about seven months before the destruction of Jerusalem.

2. *son of man.* A favourite expression of Ezekiel, and equivalent to *man* or *mortal.*

Pharaoh. Pharaoh Hophra.

3. *the great dragon.* The crocodile; which infested the Nile and was worshipped as a god. It is here the symbol of Egypt.

his rivers. The Nile and its branches.

my river is mine own. It is this insolent pride of Egypt in its land and River, this self-deification on the part of the Pharaohs, that was an assured forerunner of its fall.

29 1. In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, 2. Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: 3. speak, and say, Thus saith the Lord GOD: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. 4. And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, with all the fish of thy rivers which stick unto thy scales. 5. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the earth and to the fowls of the heaven. 6. And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff

4. *hooks in thy jaws.* The crocodile is really less formidable than he appears to be, and is an easy prey to such as assail him with skill; the same will be true of Egypt.

fish of thy rivers. The subjects or allies of Egypt will be involved in its ruin.

6. *a staff of reed to the house of Israel.* An exact picture of the deceptive character of Egypt's relationship with Israel. By promises of assistance she incited Israel to rebel against Assyria and Babylon, but always failed at the critical hour to redeem her promise.

הפטרת וארא

יחזקאל כח

כח כֹּה־אָמַר אֲדֹנָי
יֱהוִה בְּקַבְּצִי ו אֶת־בֵּית יִשְׂרָאֵל מִן־הָעַמִּים אֲשֶׁר נָפֹצוּ
בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וְיָשְׁבוּ עַל־אַדְמָתָם אֲשֶׁר
26 נָתַתִּי לְעַבְדִּי לְיַעֲקֹב: וְיָשְׁבוּ עָלֶיהָ לָבֶטַח וּבָנוּ בָתִּים
וְנָטְעוּ כְרָמִים וְיָשְׁבוּ לָבֶטַח בַּעֲשׂוֹתִי שְׁפָטִים בְּכָל הַשָּׁאטִים
אֹתָם מִסְּבִיבֹתָם וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:

the Prophet, that could account for Israel's willingness to forget the grandeur of Egypt, and brave the terrors of the Wilderness—its hardships, perils and treacherous foes. It was only such love that could cause them gladly to follow the call of God into the Unknown, on a novel quest of the Divine, that was to fill man's earthly existence with new hopes; on an unheard-of adventure in Religion, that was to turn the current of history and humanise mankind.

3. *holiness unto the* LORD. Or, "the LORD's hallowed portion" (AJ). All the nations are the Lord's harvest; but Israel is set apart for Him alone, even as the first-fruits are set apart for the use of the priest. In the Sedrah, IV, 21, Israel is called God's firstborn son.

evil shall come upon them. Woe to anyone who violates that sanctity, and assails Israel.

VA-AYRA

EZEKIEL XXVIII, 25–XXIX, 21

The section is chiefly a prophecy against Egypt and thus forms the link with the Sedrah.

For Ezekiel's life and message, see *Genesis*, p. 508–9, as well as the introductory notes to the Haftorah of Tetzaveh, Parah and Hachodesh in this volume. He and the flower

II. VA-AYRA

Ezekiel xxviii, 25–xxix, 21

28 25. Thus saith the Lord God : When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob. 26. And they shall dwell securely therein ; yea, they shall build houses, and plant vineyards, and shall dwell securely ; when I have executed judgements upon all those that do them despite round about them ; and they shall know that I am the Lord their God.

of the nation were deported to Babylon in 597 B.C.E. He seems to have lived a peaceful and honoured life in Chaldea. The exiles had their own houses and lands, and their own government by Elders. They seem readily to have entered into the " modern " life of Babylon, under the firm and not unjust rule of Nebuchadnezzar. In common with Jeremiah, he held that the future of the nation lay with the exiles, and he devoted his extraordinary genius to saving these exiles, as Israelites, for Israel. He follows events in the Holy Land with feverish anxiety, and warns his brethren against the alliance with Egypt.

25. *shall have gathered.* A leading doctrine in Ezekiel's message is that God will restore and purify His people.

shall be sanctified. i.e. be recognised as holy. Through Israel, God will be recognised as the God of Holiness by all the nations.

26. *do them despite.* Or, " have them in disdain " (AJ).

they shall know that I am the Lord. The result of such restoration and purification of Israel will vindicate the supreme power of the God of Israel. A repentant and restored Israel would reveal to all the nations the " Name " of God ; *i.e.* the real character and majesty of the God of Israel. On the meaning of this phrase, see p. 104.

אֲשֶׁר עֲבֹוני וַיקַטְרוּ לֵאלהִים אֲחֵרִים וַיִשְׁתַּחֲוּו לְמַעֲשֵׂי
17 יְדֵיהֶם: וְאַתָּה תֶּאְזֹר מָתְנֶיךָ וְקַמְתָּ וְדִבַּרְתָּ אֲלֵיהֶם אֵת
כָּל־אֲשֶׁר אָנכִי אֲצַוֶּךָּ אַל־תֵּחַת מִפְּנֵיהֶם פֶּן־אֲחַתְּךָ
18 לִפְנֵיהֶם: וַאֲנִי הִנֵּה נְתַתִּיךָ הַיּום לְעִיר מִבְצָר וּלעַמּוד
בַּרְזֶל וּלְחמֹות נְחשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ
19 לְכֹהֲנֶיהָ וּלעַם הָאָרֶץ: וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ כִּי־
אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָ:

ב 2 א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם
לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת
3 כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה: קֹדֶשׁ
יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה
תָּבֹא אֲלֵיהֶם נְאֻם־יְהוָה:

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3. v. קמץ בזיק

17–19. Encouragement to Jeremiah

17. *gird up thy loins.* Prepare thyself for a strenuous task.

lest I dismay thee before them. If thou fearest them, thou wilt fail before them (Kimchi). If he delivers his stern message in fear and trusting, the confidence of those opposed to him would be strengthened, and there would be no hope of his words finding credence. Jeremiah can only conquer if he does not for one moment lose courage—a warning needed by the Prophet whose life would be full of anguish and martyrdom.

18. *the people of the land.* Heb. *am ha-aretz* ; probably the National Assembly—"the ancient Hebrew Parliament" (Sulzberger) ; see *Genesis*, p. 192.

19. *shall not prevail.* *i.e.* shall not finally prevail (Streane). Before the Prophet's death, his warnings would be justified, and his cause vindicated.

Chapter II

1–3. The opening verses of the first prophecy of Jeremiah.

unto other gods, and worshipped the works of their own hands. 17. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. 18. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19. And they shall fight against thee: but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

2 1. And the word of the LORD came to me, saying. 2. Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. 3. Israel was holiness unto the LORD, the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith the LORD.

God reminds Israel of her loyalty and affection in the Wilderness. Hosea had spoken of the relation between God and His people under the image of a marriage union. Jeremiah pictures Israel's loyalty to God as that of an affectionate bride, who follows the chosen of her heart even into a wilderness.

2. *kindness.* Heb. *chesed.* A very rich and beautiful word, here meaning unquestioned and whole-hearted devotion and total forgetfulness of self, a love more than filial, like that of a youthful, loving bride.

how thou wentest after me. It was only such love, thought

י רְאֵה הִפְקַדְתִּיךָ ׀ הַיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת
לִנְתוֹשׁ וְלִנְתֹּץ וּלְהַאֲבִיד וְלַהֲרוֹס לִבְנוֹת וְלִנְטוֹעַ׃
11 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מֶה־אַתָּה רֹאֶה יִרְמְיָהוּ וָאֹמַר
12 מַקֵּל שָׁקֵד אֲנִי רֹאֶה׃ וַיֹּאמֶר יְהוָה אֵלַי הֵיטַבְתָּ לִרְאוֹת
13 כִּי־שֹׁקֵד אֲנִי עַל־דְּבָרִי לַעֲשֹׂתוֹ׃ וַיְהִי דְבַר־יְהוָה ׀
אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֶה וָאֹמַר סִיר נָפוּחַ אֲנִי
14 רֹאֶה וּפָנָיו מִפְּנֵי צָפוֹנָה׃ וַיֹּאמֶר יְהוָה אֵלַי מִצָּפוֹן תִּפָּתַח
טו הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ׃ כִּי ׀ הִנְנִי קֹרֵא לְכָל־
מִשְׁפְּחוֹת מַמְלְכוֹת צָפוֹנָה נְאֻם־יְהוָה וּבָאוּ וְנָתְנוּ אִישׁ
כִּסְאוֹ פֶּתַח ׀ שַׁעֲרֵי יְרוּשָׁלַם וְעַל כָּל־חוֹמֹתֶיהָ סָבִיב וְעַל
16 כָּל־עָרֵי יְהוּדָה׃ וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם

10. *set thee.* lit. "made thee My deputy."

to pluck up. Because the Word of God, which the Prophet proclaims, determines the fate of nations and kingdoms.

to plant. Jeremiah's activity would be destructive, but only to prepare the way for the work of restoration.

11, 12. The Symbol of the Almond Tree

11. *an almond tree.* Heb. *shaked*, and the Heb. for "watching" is *shoked*. There is more than a play on words here. The almond tree is so named in Hebrew, because, blossoming early in January, it is the first to awake from winter's sleep. On seeing it, the thought flashes across the Prophet's mind that God is awake and watches over His word to fulfil it, without delay. This assurance at the outset of his career, that God would surely execute His purpose, was to steady him, when in the course of his ministry he found himself doomed again and again to disappointment.

13–16. The Symbol of the Caldron

14. *out of the north.* From the North had come the

I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant.

11. Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. 12. Then said the LORD unto me, Thou hast well seen: for I watch over my word to perform it. 13. And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething caldron; and the face thereof is from the north. 14. Then the LORD said unto me, Out of the north evil shall break forth upon all the inhabitants of the land. 15. For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16. And I will utter my judgements against them touching all their wickedness; in that they have forsaken me, and have burned incense

Assyrian invasions, and into the North the Ten Tribes had been led captive. And Babylon, which was to take Judah into exile, also lay to the North.

evil. Better, *the evil* (AJ)—foretold by all the prophets as the result of nation's sinning.

15. *shall set every one his throne.* The neighbourhood of the city gate was the place where trials were ordinarily held. Here the rulers of the invading army will sit in judgement on the conquered people. This was literally fulfilled; see Jer. XXXIX, 3.

בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תֹּם עַשְׁתֵּי־
עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת
4 יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: וַיְהִי דְבַר־יְהוָה אֵלַי
ה לֵאמֹר: בְּטֶרֶם אֶצָּרְךָ בַּבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא
6 מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ: וָאֹמַר אֲהָהּ
7 אֲדֹנָי יֱהוִה הִנֵּה לֹא־יָדַעְתִּי דַבֵּר כִּי־נַעַר אָנֹכִי: וַיֹּאמֶר
יְהוָה אֵלַי אַל־תֹּאמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר אֶשְׁלָחֲךָ
8 תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ תְּדַבֵּר: אַל־תִּירָא מִפְּנֵיהֶם
9 כִּי־אִתְּךָ אֲנִי לְהַצִּלֶךָ נְאֻם־יְהוָה: וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ
וַיִּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ:

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5. ר יחזקאל

in Israel. Unfortunately Judah's position between two great empires, Egypt and Babylon, was a most precarious one. Josiah took the side of Babylon, and was slain in the battle of Megiddo by Pharaoh Necho. Jeremiah and the whole people mourned for him "as one mourneth for an only son."

Zedekiah. The youngest son of Josiah, and the last king of Judah. He was well-disposed, but weak and devoid of any true religious zeal. In the eleventh year of his reign, Jerusalem was taken and burned by the Babylonians. He was blinded, taken to Babylon, and died there in prison.

4–10. Jeremiah's Call

5. *knew thee.* *i.e.* chose thee; cf. Gen. xviii, 19 ("For I have known him") and Amos iii, 2 ("You only have I known of all families of the earth").

sanctified thee. Consecrated thee; *i.e.* set thee apart for My service. "In the very moment of his call, Jeremiah learnt that he was a child of destiny. His choice for his great work was no haphazard selection. God had planned his life, even before he was born. The riddle and purpose of existence were thus solved for Jeremiah" (Duhm).

unto the nations. As Amos and Isaiah before him, but more so. Israel was now caught in the current of universal

his reign. 3. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah; unto the carrying away of Jerusalem captive in the fifth month.

4. Now the word of the LORD came unto me, saying, 5. Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. 6. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 7. But the LORD said unto me, Say not, I am a child: for on whatsoever errand I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. 8. Be not afraid because of them: for I am with thee to deliver thee, saith the LORD. 9. Then the LORD put forth his hand, and touched my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth: 10. see,

politics and its career was inextricably bound up with Assyria, Babylon and Egypt (Peake).

6. *I am a child.* Not necessarily in years. The Heb. word has a wider sense, indicating a child in fitness or experience. These words express the shrinking self-distrust of a sensitive nature, and the humility that characterises truly great minds; cf. the reply of Moses in the Sedrah, IV, 10.

7. *say not.* Whatever his limitations may be, they matter not, for he is to be God's messenger; and, whatever opposition or even persecution may be his lot, he would be Divinely supported.

9. *touched my mouth.* Symbolic of Divine inspiration. The message he would bring would not be *his* message, but the message of God.

הפטרת שמות לספרדים

ירמיה א

א 1 דִּבְרֵי יִרְמְיָהוּ בֶּן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת
2 בְּאֶרֶץ בִּנְיָמִן׃ אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ
3 בֶּן־אָמוֹן מֶלֶךְ יְהוּדָה בִּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ׃ וַיְהִי

SHEMOTH—(FOR SEPHARDIM)

Jeremiah I–II, 3

The call of Jeremiah has been aptly chosen by the Sephardim as the Haftorah for the Sedrah dealing with the call of Moses: diffidence and hesitancy in assuming the well-nigh superhuman task that Heaven assigned to them, are common to both. The final verses of the Haftorah (II, 2, 3), poetically recalling the wanderings in the Wilderness, form another link with the Sedrah.

Jeremiah was born of a priestly family about the year 650 B.C.E. His Prophetic call came to him in the reign of Josiah, king of Judah, in the year 626. He witnessed the fall of Nineveh and the annihilation of the Assyrian Empire in 606; the death of Josiah, Judah's righteous king, in 605; and lived through the two sieges of Jerusalem in 597 and 586, with the attendant destruction of the Jewish state and the consequent transportation of the greater portion of his people to "the rivers of Babylon." We last hear of him in Egypt, carried thither by fugitive Judeans; and legend relates that he died a martyr's death at the hands of his brethren. Whatever basis there may be for this legend, it is but too true that Jeremiah the Prophet lived a martyr's life. For the greater part of his career, he was one man against the whole nation. By nature timid and shrinking, he proclaimed the Divine message fearlessly to ruler, noble, priest and people alike.

Jeremiah is the spiritual heir of the great Prophets that preceded him. He combines the tenderness of Hosea, the fearlessness of Amos, and the stern majesty of Isaiah. Like them, he is first of all a preacher of repentance; threatening judgement and, at the same time, holding out the

I B. SHEMOTH (FOR SEPHARDIM)

JEREMIAH I–II, 3

1 1. The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: 2. to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of

promise of restoration. But even in his darkest moments, when he utterly despairs of the future of Jewish state, his faith and trust in God do not forsake him. "Though all be lost," he seems to say to Israel, "turn to God in perfect trust, call Him your Father, and His love will regenerate you." To Jeremiah, Religion is an inward thing, a personal relation between the individual and his Maker, a relation that is untouched by national prosperity and can only be deepened by national ruin. "The history of Israel begins with the migration of Abraham from the Euphrates to the Jordan; its classical period closes with the compulsory migration of the exiles from the Jordan back to the Euphrates. If Israel had been merely a race like others it would never have survived this fearful catastrophe, and would have disappeared in the Babylonian exile" (Cornill). That it did not so disappear was due to the activity of two men—Jeremiah and his disciple Ezekiel. Jeremiah's message to his despairing brethren in Babylon, "Seek the welfare of the city wherein ye dwell, and pray unto the LORD for it: for in its welfare shall be your peace," has been of incalculable influence in the civic life of all Jews throughout the world.

1. *Hilkiah.* Not the priest of that name.

Anathoth. Four miles north-east of Jerusalem. It was the home of Abiathar the High Priest, whom Solomon banished from office. Thus Jeremiah, while of priestly lineage, did not himself act as priest.

land of Benjamin. This hilly territory was 26 miles by 12 miles, about the size of Middlesex.

2. *Josiah.* He reigned from 626–605. He put down the idolatries, abominations and immoralities that had been introduced by Manasseh, and led a great religious revival

11 לָקָו כָּן לָקָו וְעִיר שָׁם וְעִיר שָׁם: כִּי בְלַעֲגֵי שָׂפָה וּבְלָשׁוֹן
12 אַחֶרֶת יְדַבֵּר אֶל־הָעָם הַזֶּה: אֲשֶׁר ו אָמַר אֲלֵיהֶם זֹאת
הַמְּנוּחָה הָנִיחוּ לֶעָיֵף וְזֹאת הַמַּרְגֵּעָה וְלֹא אָבוּא שְׁמוֹעַ:
13 וְהָיָה לָהֶם דְּבַר־יְהוָה צַו לָצָו צַו לָצָו קָו לָקָו קָו לָקָו
זְעִיר שָׁם וְעִיר שָׁם לְמַעַן יֵלְכוּ וְכָשְׁלוּ אָחוֹר וְנִשְׁבָּרוּ
וְנוֹקְשׁוּ וְנִלְכָּדוּ:

כט 22 לָכֵן כֹּה־אָמַר יְהוָה אֶל־
בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב
23 וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ: כִּי בְרְאֹתוֹ יְלָדָיו מַעֲשֵׂה יָדַי
בְּקִרְבּוֹ יַקְדִּישׁוּ שְׁמִי וְהִקְדִּישׁוּ אֶת־קְדוֹשׁ יַעֲקֹב וְאֶת־
אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ:

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v. 12. כציל v. 13. קמץ בזק

10. *precept . . . a little.* Heb. *tzav latzav . . . kav lakav.* The Heb. words are purposely of one syllable and made to rhyme, so as to convey the idea of childish instruction, what they deem the Prophet's unnecessary repetition of elementary truths.

11. *with another tongue.* Isiaah's reply is, You stammer out mocking words ; God will soon " talk Assyrian " to you. Through the harsh, laconic speech of the merciless invader, you will be fittingly chastised.

12. *to whom he said.* " To whom it was said " (AJ). God had pointed out the way of peace and recovery for the nation ; but the politicians in Judah, were preparing further trouble for the suffering people by seeking alliance with Egypt (Dummelow).

to him that is weary. The plain man of the people who would bear the brunt of the privation in any war.

precept upon precept. Their contempt, even their caricature, of the Prophet's plain teachings will come bitterly home to them when God speaks to them through " line upon line," in punishment upon punishment, for " every precept upon precept " they have defied and broken (Rashi).

the milk, and drawn from the breasts? 10. For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. 11. Nay, but by men of strange lips and with another tongue will he speak to this people: 12. to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. 13. Therefore shall the word of the LORD be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

29 22. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. 23. But when his children see the work of mine hands, in the midst of him, they shall sanctify my name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel.

CHAPTER XXIX, 22, 23

Jewish custom ordains that in every public Scriptural Reading hope shall triumph. The Prophetic message must not end in despair. These verses hark back to Israel's early history; they look forward to the future as a time of restoration, when the people shall by their lives sanctify the Holy One of Jacob.

3 הִנִּיחַ לָאָרֶץ בְּיָד: בִּרְגַלַּיִם תִּרָמַסְנָה עֲטֶרֶת גְּאוּת שִׁכּוֹרֵי
4 אֶפְרָיִם: וְהָיְתָה צִיצַת נֹבֶל צְבִי תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ
גֵּיא שְׁמָנִים כִּבְכוּרָה בְּטֶרֶם קַיִץ אֲשֶׁר יִרְאֶה הָרֹאֶה
ה אוֹתָהּ בְּעוֹדָהּ בְּכַפּוֹ יִבְלָעֶנָּה: בַּיּוֹם הַהוּא יִהְיֶה
יְהוָה צְבָאוֹת לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה לִשְׁאָר
6 עַמּוֹ: וּלְרוּחַ מִשְׁפָּט לַיּוֹשֵׁב עַל־הַמִּשְׁפָּט וְלִגְבוּרָה
7 מְשִׁיבֵי מִלְחָמָה שָׁעָרָה: וְגַם־אֵלֶּה בַּיַּיִן שָׁגּוּ וּבַשֵּׁכָר תָּעוּ
כֹּהֵן וְנָבִיא שָׁגּוּ בַשֵּׁכָר נִבְלְעוּ מִן־הַיַּיִן תָּעוּ מִן־הַשֵּׁכָר שָׁגּוּ
8 בָּרְאָה פָּקוּ פְלִילִיָּה: כִּי כָּל־שֻׁלְחָנוֹת מָלְאוּ קִיא צֹאָה
9 בְּלִי מָקוֹם: אֶת־מִי יוֹרֶה דֵּעָה וְאֶת־מִי יָבִין שְׁמוּעָה
י גְּמוּלֵי מֵחָלָב עַתִּיקֵי מִשָּׁדִים: כִּי צַו לָצָו צַו לָצָו קַו

4. *as the firstripe fig.* A delicacy eagerly coveted and devoured. Thus would the enemy pounce upon Samaria with avidity (Kimchi).

5. *crown of glory.* Isaiah denounces, but never fails to bring a message of comfort. Samaria, "the crown of pride," will fall; but a faithful residue of Israel shall survive the storm, and to them God Himself will be "the crown of glory."

6. *spirit of judgement.* To the faithful remnant of Israel, God will be the source of justice within, and of strength to withstand the enemy already pouring in through the gate of the almost captured city.

7. *these also.* The prophet now turns from Samaria to Jerusalem, and finds the ruling classes in Jerusalem are those of Samaria over again. Why should Judah escape Samaria's fate, if she too remain deaf to the Divine Voice?

they err in vision . . . judgement. Through intemperance the "prophets" lack the capacity to discern the real significance of their own visions, or to understand and convey the teachings of their great predecessors. The priests, who were forbidden while on duty to take any wine or strong drink, from the same cause give feeble and irresolute guidance.

he cast down to the earth with violence. 3. The crown of pride of the drunkards of Ephraim shall be trodden under foot : 4. and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the firstripe fig before the summer ; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. 5. In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people : 6. and for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn back the battle at the gate. 7. But these also have erred through wine, and through strong drink are gone astray ; the priest and the prophet have erred through strong drink, they are swallowed up of wine they are gone astray through strong drink ; they err in vision, they stumble in judgement. 8. For all tables are full of vomit and filthiness, so that there is no place clean. 9. Whom will he teach knowledge ? and whom will he make to understand the message ? them that are weaned from

8. *all tables.* This verse is either a figurative description of the debasement of the national intelligence and conscience (Kay) ; or, " of an actual banquet at which priests, prophets, and nobles were carousing. When the orgy is at its height, Isaiah enters and expresses his abhorrence of the scene " (Skinner).

9. *whom will he teach.* This and the following verse should be in inverted commas. The revellers, who resent the monotonous lessons of this Prophetic pedagogue, as they think him, are mocking Iasiah over their cups. " Does he take us for mere children, that he gives us these platitudes and repetitions ? "

11 וְשָׁם יִרְבֶּץ וְכִלָּה סְעִפֶּיהָ: בְּיִבַשׁ קְצִירָהּ תִּשְׁבַּרְנָה
נָשִׁים בָּאוֹת מְאִירוֹת אוֹתָהּ כִּי לֹא עַם־בִּינוֹת הוּא עַל־כֵּן
12 לֹא־יְרַחֲמֶנּוּ עֹשֵׂהוּ וְיֹצְרוֹ לֹא יְחֻנֶּנּוּ: וְהָיָה בַּיּוֹם
הַהוּא יַחְבֹּט יְהוָה מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרַיִם וְאַתֶּם
13 תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל: וְהָיָה | בַּיּוֹם הַהוּא
יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים
בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם:

כח א הוֹי עֲטֶרֶת גְּאוּת שִׁכֹּרֵי אֶפְרַיִם וְצִיץ נֹבֵל צְבִי תִפְאַרְתּוֹ
2 אֲשֶׁר עַל־רֹאשׁ גֵּיא־שְׁמָנִים הֲלוּמֵי יָיִן: הִנֵּה חָזָק וְאַמִּץ
לַאדֹנָי כְּזֶרֶם בָּרָד שַׁעַר קָטֶב כְּזֶרֶם מַיִם כַּבִּירִים שֹׁטְפִים

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v. 10. קמץ בטרחא

12, 13. But there will be a Return from that exile, and it will include even those who are scattered in distant lands.

12. *in that day.* The day of salvation; see the opening verse of the Haftorah and *v.* 1 of the chapter.

beat off his fruit. Or, "beat out his corn." As one beats the olives from the leaves (or the grain from the chaff) and goes back again and again and collects all the fruit, so that all is gathered in (Rashi).

one by one. With such loving care for each individual Israelite, that not a single soul shall be lost.

13. *trumpet.* Heb. *shofar.* But even those who seem to be lost in distant Assyria or the interior of Egypt, will be ingathered. This verse is employed with soul-stirring effect in the Mussaph Prayers for the New Year.

ready to perish. Or, "lost," to Israel.

Chapter XXVIII

The date of this denunciation of the luxury and dissoluteness of the aristocracy of Samaria, the capital of Israel, the northern Kingdom, must be before the capture of Samaria by the Assyrians, which took place in 722. In Judah, an influential party favoured resistance to Assyria

thereof. 11. When the boughs thereof are withered, they shall be broken off; the women shall come, and set them on fire: for it is a people of no understanding; therefore he that made them will not have compassion upon them, and he that formed them will shew them no favour.

12. And it shall come to pass in that day, that the LORD shall beat off his fruit, from the flood of the River unto the brook of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13. And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the LORD in the holy mountain at Jerusalem.

28 1. Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! 2. Behold, the LORD hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall

and an alliance with Egypt for that purpose—a course of action opposed by Isaiah as both foolish and fatal.

1. *Woe to.* Or, "alas for."

crown of pride. Samaria, a city of great strength and beauty, on a hill overlooking a rich valley, is likened to a chaplet of flowers on the head of a reveller. But the wearer is a drunkard, and the flowers are fading (Skinner).

2. *a mighty and strong one. i.e.* the coming Assyrian invasion, compared to a devastating storm and flood.

8 הֲבָהוּ אִם־כִּהֲרֵג חַרְגָּיו הָרָג: בְּמַאסְפָאָה בִּשְׁלָחָה תְּרִיבֶנָּה
9 הָגָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים: לָכֵן בְּזֹאת יְכֻפַּר עֲוֹן
יַעֲקֹב וְזֶה כָּל־פְּרִי הָסֵר חַטָּאתוֹ בְּשׂוּמוֹ ו כָּל־אַבְנֵי מִזְבֵּחַ
י כְּאַבְנֵי־גִר מְנֻפָּצוֹת לְאֵ־יָקֻמוּ אֲשֵׁרִים וְחַמָּנִים: כִּי עִיר
בְּצוּרָה בָּדָד נָוֶה מְשֻׁלָּח וְנֶעֱזָב כַּמִּדְבָּר שָׁם יִרְעֶה עֵגֶל

in his style. His words are instinct with power, and he is the master of the sublime in universal literature. His moral passion, moreover, marks him as one of the world's greatest orators. See also p. 506.

The connection between the Sedrah and Haftorah is apparent. Israel had suffered in Egypt, but Israel's task-masters had received adequate punishment; and Israel's affliction in Isaiah's day was as nothing compared with the fate that would befall its foes. Israel in Egypt chafed at Redemption's delay, tiring of the visits of Moses and Aaron; Israel of Isaiah's age gibed at the monotony of Prophetical teaching, and doubted the validity of Divine promise. The Egyptian Deliverance revealed the truth that Justice and Righteousness triumph in God's universe; so in days to come, the men of a later age would see that the hand of God moves in the destinies of men, and that His purposes cannot be gainsaid.

6. *in days to come.* Or, "in the generations to come." The word for "days" or "generations" must be supplied in the Heb. text.

fill the face of the world with fruit. Israel is saved, and saving the world. The prophet dreams for Israel the ascendancy of noble example to the other nations; as in Isa. 11, 2f.

7. *smitten him. i.e.* Israel. Severe as Israel has been punished, its punishment was mild in comparison to that meted out to Israel's enemies, such as Pharaoh (Kimchi). The implied answer is No.

8. *in measure.* According to their sins, but tempered with mercy.

by sending her away. The reference is to Samaria, representing the Northern Kingdom (Ibn Ezra).

the east wind. The Assyrians, who would lead the Kingdom into captivity.

7. Hath he smitten him as he smote those that smote him? or is he slain according to the slaughter of their slain? 8. In measure, by sending her away, thou dost contend with her; he hath removed her with his rough blast in the day of the east wind.

9. Therefore by this shall the iniquity of Jacob be expiated, and this is all the fruit of taking away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more. 10. For the defenced city is solitary, an habitation deserted and forsaken, like the wilderness: there shall the calf feed, and there shall he lie down, and consume the branches

9. *therefore.* God had only banished, not destroyed, Israel; hence repentance is still possible. Let Israel remove all evidences of heathen worship, and its iniquity will be forgiven.

Jacob. The poetical name for Israel, the Northern Kingdom.

the fruit of taking away his sin. The act of penitence indicated in the second half of the verse is at once the condition and the "fruit" of Israel's forgiveness (Skinner).

when he maketh. Better, *that he should make.*

Asherim and the sun-images. The Asherah was probably the sacred pole, or symbol of fertility, found in ancient shrines. The sun-images were pillars dedicated to the worship of the sun-god.

10, 11. Repentance can bring forgiveness, but it does not imply immunity from punishment. The "solitary city" is Jerusalem, deserted and forsaken, with grass and boughs growing in the streets, food for calves and fuel for its needy inhabitants. They are "a people of no understanding." The time of punishment, in shape of exile must, therefore, inevitably come.

סדר ההפטרות

הפטרת שמות

ישעיה כז

כז 6 הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח
7 יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃ הַכְּמַכַּת מַכֵּהוּ

The Haftorah (the Heb. term is *haphtarah*, "conclusion"), is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the "Earlier Prophets" (Joshua, Judges, Samuel and Kings) or from the "Later Prophets" (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But whatever be the exact origin of the Haftorah, there is always some similarity between the Sedrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sedrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

SHEMOTH—(FOR ASHKENAZIM)

ISAIAH XXVII, 6–XXVIII, 13 AND XXIX, 22, 23

Isaiah the son of Amoz was a native of Jerusalem. His family seems to have been one of rank, and he moved in royal circles. His Prophetic ministry extended for close

THE HAFTORAHS

Or the Lessons from the Prophets

I A. SHEMOTH (for ashkenazim)

Isaiah xxvii, 6–xxviii, 13 and xxix, 22, 23

27 6. In days to come shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit.

upon 40 years, from 740-701 B.C.E. These years were the most stirring that the kingdom of Judah had yet passed through; and, throughout that entire period, he was the dominant figure in the land. The momentous event of his time was the rise of Assyria. From being a mere garrison province of Babylon in northern Mesopotamia, Assyria had become a world power. The kingdoms of Syria and Israel fell before the Assyrians in 721; and only as by a miracle was Jerusalem delivered from their grasp in 701.

With the downfall of the kingdom of Israel, Judah became the sole representative and repository of true Religion; and in the fate of that tiny land, the moral destinies of the whole world were involved. In this time of upheaval and spiritual travail, Isaiah brought to King and People the message of the holiness, omnipotence, and sovereignty of God ("Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.") With passionate fervour he sought to instil his own vital faith in God and Providence into the heart of his brethren, and interpret for them the crises of history in the light of Divine guidance and Righteousness. His efforts brought him into violent conflict with the war party of his day; and, throughout his life, he remained an implacable enemy of shallow 'patriots' and opportunist politicians. According to one tradition, he perished in the heathen reaction under King Manasseh.

Great in thought and great in action, Isaiah united the profoundest religious insight with wide knowledge of men and affairs. The princely personality of the man is reflected

נְגִינוֹת לְהַפְטָרָה

Cantillation of the Prophets

1) *in middle of verse* 2) *at end of verse*

3) *at the end of Haftorah*

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים
וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר
בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words :—

[גָּאַלְתָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

After the Lesson from the Prophets, the Maftir says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק
בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם
שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים
דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ
נֶאֱמָן וְרַחֲמָן אָתָּה: בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ: בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָ
וְלֹא יִנָּחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ: כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ
לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּ
שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת: עַל
הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְ
בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

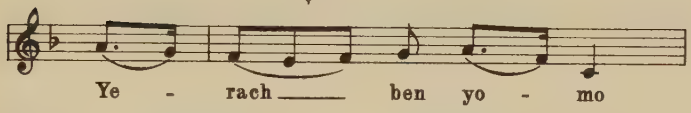
Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

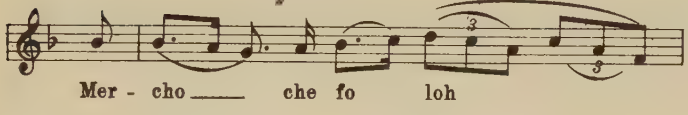
For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

קַרְנֵי פָרָה

יֶרַח־בֶּן־יוֹמוֹ



מֵרְכָא־כְפוּלָא



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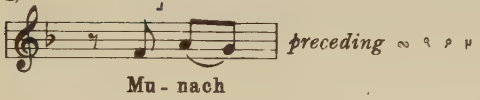
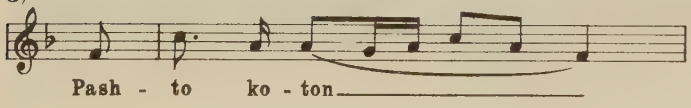


2) מוּנַח

3) פַּשְׁטָא קַטֹּן



סדר ההפטרות

לספר שמות

THE HAFTORAHS

FOR

THE BOOK OF EXODUS.

CANTILLATION OF THE TORAH

Arranged by the Revs.
H. MAYEROWITSCH AND G. PRINCE

1) *in middle of verse* 2) *at end of verse*

3) *at end of section*

יְהוָה עַל־הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה בּוֹ לְעֵינֵי כָל־
בֵּית־יִשְׂרָאֵל בְּכָל־מַסְעֵיהֶם׃

חזק

סכום פסוקי דספר ואלה שמות אלף ומאתים ותשעה. אר״ט
סימן: וחציו אלהים לא תקלל: ופרשיותיו אחד עשר. אי זה
בית אשר תבנו לי סימן: וסדריו עשרים ותשעה. ולילה
ללילה יחוה דעת סימן: ופרקיו ארבעים. תורת אלהיו בלבו
סימן: מנין הפתוחות תשע וששים. והסתומות חמש ותשעים.
הכל מאה וששים וארבע פרשיות: ישלח עזרך מקדש
ומציון יסעדך סימן:

38. *fire therein*. *i.e.* with fire shining in the cloud by night (cf. Num. IX, 15f). Without this fire, the cloud would not have been perceptible at night.

The Book of Exodus thus closes with the fulfilment of the promise in XXIX, 43, 45. Moses' appeal had been effective, and God's protecting and sanctifying Presence in the midst of His people, would lead them to their appointed destination.

The Tabernacle, after it had accompanied the Israelites in their wanderings in the Wilderness, was most probably first set up in the Holy Land at Gilgal (Josh. IV, 19). Before the death of Joshua, it was erected at Shiloh (Josh. XVIII, 1). Here it remained as the national Sanctuary throughout the time of the Judges (Judg. XVIII, 31 ; I Sam. IV, 3). But its external construction was at this time somewhat changed, and doors, seem to have taken the

the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

place of the entrance curtain (I Sam. III, 15). After the time of Eli, it was removed to Nob in the district of Benjamin, not far from Jerusalem (I Sam. XXI, 1–9). Thence, in the time of David, it was removed to Gibeon (I Kings III, 4). It was brought from Gibeon to Jerusalem by Solomon (I Kings VIII, 4). When the Temple of Solomon was built, the Tabernacle of the Wilderness had performed its work of protecting the Ark of the Covenant during all the migrations of Israel. The promise that the Lord would choose out a place for Himself in which His name should be preserved and His service should be maintained was then fulfilled.

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the Synagogue by the congregation exclaiming *Be strong, be strong, and let us strengthen one another*—an echo of the words of the ancient warrior, "Be of good courage and let us play the men, for our people and the cities of our God." (II Sam. X, 12). *Be strong, i.e.* to carry out the teaching contained in the Book just completed.

The Massoretic Note states the numbers of verses in Exodus to be 1290; its Sedrahs (parshiyyoth) 11; its Sedarim, smaller divisions according to the Triennial Cycle, 29; and its Chapters, 40.

For the Lesson from the Prophets, I Kings VII, 51–VIII, 21 (*Sephardim:* I Kings VII, 40–50), see *The Haftorahs*, p. 556 (548).

For the Blessings before and after the Haftorah, see p. 454.

29 לַמִּשְׁכָּן׃ וְאֶת־מִזְבַּח הָעֹלָה שָׂם פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד
וַיַּעַל עָלָיו אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה כַּאֲשֶׁר צִוָּה יְהוָה
ל אֶת־מֹשֶׁה ס וַיָּשֶׂם אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין
31 הַמִּזְבֵּחַ וַיִּתֵּן שָׁמָּה מַיִם לְרָחְצָה׃ וְרָחֲצוּ מִמֶּנּוּ מֹשֶׁה
32 וְאַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם׃ בְּבֹאָם אֶל־אֹהֶל
מוֹעֵד וּבְקָרְבָתָם אֶל־הַמִּזְבֵּחַ יִרְחָצוּ כַּאֲשֶׁר צִוָּה יְהוָה
33 אֶת־מֹשֶׁה׃ ס וַיָּקֶם אֶת־הֶחָצֵר סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ
מפטיר וַיִּתֵּן אֶת־מָסַךְ שַׁעַר הֶחָצֵר וַיְכַל מֹשֶׁה אֶת־הַמְּלָאכָה׃ פ
34 וַיְכַס הֶעָנָן אֶת־אֹהֶל מוֹעֵד וּכְבוֹד יְהוָה מָלֵא אֶת־
לה הַמִּשְׁכָּן׃ וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־
36 שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן׃ וּבְהֵעָלוֹת
הֶעָנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְּנֵי יִשְׂרָאֵל בְּכֹל מַסְעֵיהֶם׃
37 וְאִם־לֹא יֵעָלֶה הֶעָנָן וְלֹא יִסְעוּ עַד־יוֹם הֵעָלֹתוֹ׃ כִּי׀ עֲנַן
38

27. *burnt thereon incense.* Moses performed this and other priestly duties during the week of consecration, until the priests were installed.

34–38. The Cloud upon the Tent of Meeting

34. *the cloud.* As in XIII, 21, and XXIV, 15, a cloud screened the "glory of the Lord," and was a visible symbol to the people of His Presence.

glory of the Lord. See XXIX, 43. Since God is not corporeal, this can only imply a spiritual manifestation of His presence in the tent of meeting; *i.e.* the Shechinah.

35. *filled the tabernacle.* The seal of His approval was thus set on the work that was now completed.

36. *went onward.* Still another purpose was served by the cloud: it was a signal for the People when to halt and when to proceed on their journey.

26. And he put the golden altar in the tent of meeting before the veil: 27. and he burnt thereon incense of sweet spices; as the LORD commanded Moses.*vii

28. And he put the screen of the door to the tabernacle. 29. And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering; as the LORD commanded Moses.

30. And he set the laver between the tent of meeting and the altar, and put water therein, to wash withal. 31. And Moses and Aaron and his sons washed their hands and their feet thereat; 32. when they went into the tent of meeting, and when they came near unto the altar, they washed: as the LORD commanded Moses.

33. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.*in

34. Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. 35. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. 36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: 37. but if the cloud were not taken up, then they journeyed not until the day that it was taken up. 38. For

18 בְּאֶחָד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן׃ וַיָּקֶם מֹשֶׁה אֶת־הַמִּשְׁכָּן
וַיִּתֵּן אֶת־אֲדָנָיו וַיָּשֶׂם אֶת־קְרָשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיָּקֶם
19 אֶת־עַמּוּדָיו׃ וַיִּפְרֹשׂ אֶת־הָאֹהֶל עַל־הַמִּשְׁכָּן וַיָּשֶׂם אֶת־
מִכְסֵה הָאֹהֶל עָלָיו מִלְמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃
כ ס וַיִּקַּח וַיִּתֵּן אֶת־הָעֵדֻת אֶל־הָאָרֹן וַיָּשֶׂם אֶת־הַבַּדִּים עַל־
21 הָאָרֹן וַיִּתֵּן אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְמָעְלָה׃ וַיָּבֵא אֶת־
הָאָרֹן אֶל־הַמִּשְׁכָּן וַיָּשֶׂם אֶת פָּרֹכֶת הַמָּסָךְ וַיָּסֶךְ עַל אֲרוֹן
22 הָעֵדֻת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיִּתֵּן אֶת־
הַשֻּׁלְחָן בְּאֹהֶל מוֹעֵד עַל יֶרֶךְ הַמִּשְׁכָּן צָפֹנָה מִחוּץ לַפָּרֹכֶת׃
23 וַיַּעֲרֹךְ עָלָיו עֶרֶךְ לֶחֶם לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
24 מֹשֶׁה׃ ס וַיָּשֶׂם אֶת־הַמְּנֹרָה בְּאֹהֶל מוֹעֵד נֹכַח הַשֻּׁלְחָן
כה עַל יֶרֶךְ הַמִּשְׁכָּן נֶגְבָּה׃ וַיַּעַל הַנֵּרֹת לִפְנֵי יְהוָה כַּאֲשֶׁר
26 צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיָּשֶׂם אֶת־מִזְבַּח הַזָּהָב בְּאֹהֶל
27 מוֹעֵד לִפְנֵי הַפָּרֹכֶת׃ וַיַּקְטֵר עָלָיו קְטֹרֶת סַמִּים כַּאֲשֶׁר
שביעי 28 צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיָּשֶׂם אֶת־מָסַךְ הַפֶּתַח

15. *an everlasting priesthood.* It was to be hereditary in the family of Aaron.

their anointing. Only the High Priest had in every case to be anointed when inducted into his office. For the other priests, the anointing of the first priests, the sons of Aaron, was held to suffice; and the consecration of the ordinary descendant of the sons of Aaron consisted merely in being clothed in the priestly garments.

16. *thus did Moses.* The fulfilment of the command, so far as the erection of the Tabernacle was concerned, is described in the verses that follow. The induction of Aaron and his sons is narrated in Lev. VIII.

20. *the testimony. viz.*, the Tables of the Decalogue.

lasting priesthood throughout their generations. 16. Thus did Moses: according to all that the LORD commanded him, so did he.*vi

17. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 18. And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars. 19. And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: 21. and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD commanded Moses.

22. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. 23. And he set the bread in order upon it before the LORD; as the LORD commanded Moses.

24. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward. 25. And he lighted the lamps before the LORD; as the LORD commanded Moses.

Tradition declares that the broken pieces of the First Tables were also deposited in the Ark.

set the staves on the ark. From which they were not to be removed (xxv, 15).

ה אֶת־נֵרֹתֶיהָ׃ וְנָתַתָּה אֶת־מִזְבַּח הַזָּהָב לִקְטֹרֶת לִפְנֵי אֲרֹן
6 הָעֵדֻת וְשַׂמְתָּ אֶת־מָסַךְ הַפֶּתַח לַמִּשְׁכָּן׃ וְנָתַתָּה אֶת
7 מִזְבַּח הָעֹלָה לִפְנֵי פֶּתַח מִשְׁכַּן אְהֶל־מוֹעֵד׃ וְנָתַתָּ אֶת־
8 הַכִּיֹּר בֵּין־אְהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁם מָיִם׃ וְשַׂמְתָּ
9 אֶת־הֶחָצֵר סָבִיב וְנָתַתָּ אֶת־מָסַךְ שַׁעַר הֶחָצֵר׃ וְלָקַחְתָּ
אֶת־שֶׁמֶן הַמִּשְׁחָה וּמָשַׁחְתָּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ
י וְקִדַּשְׁתָּ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְהָיָה קֹדֶשׁ׃ וּמָשַׁחְתָּ אֶת־
מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְקִדַּשְׁתָּ אֶת־הַמִּזְבֵּחַ וְהָיָה
11 הַמִּזְבֵּחַ קֹדֶשׁ קָדָשִׁים׃ וּמָשַׁחְתָּ אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ וְקִדַּשְׁתָּ
12 אֹתוֹ׃ וְהִקְרַבְתָּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו אֶל־פֶּתַח אְהֶל מוֹעֵד
13 וְרָחַצְתָּ אֹתָם בַּמָּיִם׃ וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת בִּגְדֵי הַקֹּדֶשׁ
14 וּמָשַׁחְתָּ אֹתוֹ וְקִדַּשְׁתָּ אֹתוֹ וְכִהֵן לִי׃ וְאֶת־בָּנָיו תַּקְרִיב
טו וְהִלְבַּשְׁתָּ אֹתָם כֻּתֳּנֹת׃ וּמָשַׁחְתָּ אֹתָם כַּאֲשֶׁר מָשַׁחְתָּ אֶת־
אֲבִיהֶם וְכִהֲנוּ לִי וְהָיְתָה לְהֻיֹּת לָהֶם מְשֻׁחָתָם לְכְהֻנַּת
16 עוֹלָם לְדֹרֹתָם׃ וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ
ששי 17 כֵּן עָשָׂה׃ ס וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית

Chapter XL

1–33. The Setting up of the Sanctuary

2. *the first month.* In the second year after the Exodus from Egypt (*v.* 17). Nine months had elapsed since the people's arrival at Sinai (xix, 1). The actual work of construction occupied about four months.

3. *screen the ark.* See xxvi, 33.

4. *set in order.* Lit. "thou shalt arrange its arrangement"; see xxv, 29f.

5. *golden altar.* For the location of the contents of the Holy Place, see on xxvi, 35, and Plan, p. 321.

6. *before the door of the tabernacle.* *i.e.* in the court.

7. *laver.* See xxx, 18.

8. *the court.* See xxvii, 9f.

set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. 6. And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of meeting. 7. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein. 8. And thou shalt set up the court round about, and hang up the screen of the gate of the court. 9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. 10. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be most holy. 11. And thou shalt anoint the laver and its base, and sanctify it. 12. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water. 13. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office. 14. And thou shalt bring his sons, and put coats upon them: 15. and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an ever-

9. *anointing oil.* See XXX, 26–28.
12. *bring Aaron.* See XXIX, 4f, XXX, 30.

הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ אֶת־בַּדָּיו וְאֶת־כָּל־
מ כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ: אֶת קַלְעֵי הֶחָצֵר אֶת־עַמֻּדֶיהָ
וְאֶת־אַדְנֶיהָ וְאֶת־הַמָּסָךְ לְשַׁעַר הֶחָצֵר אֶת־מֵיתָרָיו וְיִתֵדֹתֶיהָ
41 וְאֵת כָּל־כְּלֵי עֲבֹדַת הַמִּשְׁכָּן לְאֹהֶל מוֹעֵד: אֶת־בִּגְדֵי
הַשְּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן
42 וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן: כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה
43 כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל אֵת כָּל־הָעֲבֹדָה: וַיַּרְא מֹשֶׁה אֶת־
כָּל־הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה כֵּן עָשׂוּ
וַיְבָרֶךְ אֹתָם מֹשֶׁה: חמישי פ (שביעי כשהן מחוברין)

Cap. XL. מ

מ
א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן
3 בְּאֶחָד לַחֹדֶשׁ תָּקִים אֶת־מִשְׁכַּן אֹהֶל מוֹעֵד: וְשַׂמְתָּ שָׁם
4 אֶת אֲרוֹן הָעֵדֻת וְסַכֹּתָ עַל־הָאָרֹן אֶת־הַפָּרֹכֶת: וְהֵבֵאתָ
אֶת־הַשֻּׁלְחָן וְעָרַכְתָּ אֶת־עֶרְכּוֹ וְהֵבֵאתָ אֶת־הַמְּנֹרָה וְהַעֲלֵיתָ

37. *lamps to be set in order*. *i.e.* to be arranged on it (Driver).

40. *all the instruments*. See on XXVII, 19.

42. *the children of Israel*. *i.e.* the wise-hearted among them. Credit is here given to the nameless donors and workers, who made the achievement of Bezalel and Oholiab possible.

43. *blessed them*. *i.e.* expressed his thanks by invoking a blessing upon them. The time had been short, the task great and arduous, but the labourers, fired by holy enthusiasm and zeal, had joyfully completed the work they had undertaken. They fully earned the gratitude and benediction of their leader. Moses does not pronounce his blessing at the beginning of the sacred enterprise. Beginnings are easy; completions are as hard as they are rare. The number of those who never begin a good work is perhaps not larger than those that begin, waver, and steal

thereof, and the oil for the light ; 38. and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent ; 39. the brasen altar, and its grating of brass, its staves, and all its vessels, the laver and its base ; 40. the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting ; 41. the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. 42. According to all that the LORD commanded Moses, so the children of Israel did all the work. 43. And Moses saw all the work, and, behold, they had done it ; as the LORD had commanded, even so had they done it : and Moses blessed them.*v (**vii)

CHAPTER XL

40 1. And the LORD spake unto Moses, saying, 2. On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. 3. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil. 4. And thou shalt bring in the table, and

away from their posts. Tradition tells us that Moses composed Ps. xc, "A Prayer of Moses," for the occasion. Note its concluding words : "Establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it."

וְאֶת־פַּאֲרֵי הַמִּגְבָּעֹת שֵׁשׁ וְאֶת־מִכְנְסֵי הַבַּד שֵׁשׁ מָשְׁזָר׃
29 וְאֶת־הָאַבְנֵט שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי
ל מַעֲשֵׂה רֹקֵם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיַּעֲשׂוּ אֶת־
צִיץ נֵזֶר־הַקֹּדֶשׁ זָהָב טָהוֹר וַיִּכְתְּבוּ עָלָיו מִכְתַּב פִּתּוּחֵי
31 חוֹתָם קֹדֶשׁ לַיהוָה׃ וַיִּתְּנוּ עָלָיו פְּתִיל תְּכֵלֶת לָתֵת עַל־
32 הַמִּצְנֶפֶת מִלְמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַתֵּכֶל
כָּל־עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל
אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ׃ פ רביעי
33 וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו
34 קְרָסָיו קְרָשָׁיו בְּרִיחֹו וְעַמֻּדָיו וַאֲדָנָיו׃ וְאֶת־מִכְסֵה עֹרֹת
הָאֵילִם הַמְאָדָּמִים וְאֶת־מִכְסֵה עֹרֹת הַתְּחָשִׁים וְאֵת פָּרֹכֶת
לה הַמָּסָךְ׃ אֶת־אֲרֹון הָעֵדֻת וְאֶת־בַּדָּיו וְאֶת הַכַּפֹּרֶת׃ אֶת־
36 הַשֻּׁלְחָן אֶת־כָּל־כֵּלָיו וְאֶת לֶחֶם הַפָּנִים׃ אֶת־הַמְּנֹרָה
הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֶת
38 שֶׁמֶן הַמָּאוֹר׃ וְאֶת מִזְבַּח הַזָּהָב וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת
39 קְטֹרֶת הַסַּמִּים וְאֶת מָסַךְ פֶּתַח הָאֹהֶל׃ אֶת ו מִזְבַּח

ו. 33 מיחזו קרי

27–29. The Tunics and Headgear

Corresponding to xxviii, 39–42.

28. *goodly headtires*. lit. "ornaments of caps," *i.e.* ornamental caps. These were for the priests, whereas the mitre was for the High Priest.

30, 31. The Holy Crown

Corresponding to xxviii, 36f.

30. *holy crown*. Not mentioned in the parallel passage, but in xxix, 6. It is identical with the golden plate.

32–43. Summary of the Work

33. *brought . . . unto Moses*. The sectional pieces. The task of fitting them together and placing the articles of the Tabernacle in the right place, was to be done under the personal direction of Moses (xl, 1).

granates ; 26. a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in ; as the LORD commanded Moses.

27. And they made the coats of fine linen of woven work for Aaron, and for his sons, 28. and the mitre of fine linen, and the goodly headtires of fine linen, and the linen breeches of fine twined linen, 29. and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer ; as the LORD commanded Moses.

30. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, HOLY TO THE LORD. 31. And they tied unto it a lace of blue, to fasten it upon the mitre above ; as the LORD commanded Moses.

32. Thus was finished all the work of the tabernacle of the tent of meeting : and the children of Israel did according to all that the LORD commanded Moses, so did they.*iv

33. And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets ; 34. and the covering of rams' skins dyed red, and the covering of porpoise-skins, and the veil of the screen ; 35. the ark of the testimony, and the staves thereof, and the mercy-seat ; 36. the table, all the vessels thereof, and the shewbread ; 37. the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels

בְּנֵי־יִשְׂרָאֵל הֵנָּה שִׁתִּים עֶשְׂרֵה עַל־שְׁמֹתָם פִּתּוּחֵי חֹתָם
טו אִישׁ עַל־שְׁמוֹ לִשְׁנֵים עָשָׂר שָׁבֶט׃ וַיַּעֲשׂוּ עַל־הַחֹשֶׁן
16 שַׁרְשְׁרֹת גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר׃ וַיַּעֲשׂוּ שְׁתֵּי
מִשְׁבְּצוֹת זָהָב וּשְׁתֵּי טַבְּעֹת זָהָב וַיִּתְּנוּ אֶת־שְׁתֵּי הַטַּבָּעֹת
17 עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן׃ וַיִּתְּנוּ שְׁתֵּי הָעֲבֹתֹת הַזָּהָב עַל־
18 שְׁתֵּי הַטַּבָּעֹת עַל־קְצוֹת הַחֹשֶׁן׃ וְאֵת שְׁתֵּי קְצוֹת שְׁתֵּי
הָעֲבֹתֹת נָתְנוּ עַל־שְׁתֵּי הַמִּשְׁבְּצֹת וַיִּתְּנֻם עַל־כִּתְפֹת
19 הָאֵפֹד אֶל־מוּל פָּנָיו׃ וַיַּעֲשׂוּ שְׁתֵּי טַבְּעֹת זָהָב וַיָּשִׂימוּ עַל־
שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שְׂפָתּוֹ אֲשֶׁר אֶל־עֵבֶר הָאֵפֹד בָּיְתָה׃
כ וַיַּעֲשׂוּ שְׁתֵּי טַבְּעֹת זָהָב וַיִּתְּנֻם עַל־שְׁתֵּי כִתְפֹת הָאֵפֹד
מִלְמַטָּה מִמּוּל פָּנָיו לְעֻמַּת מַחְבַּרְתּוֹ מִמַּעַל לְחֹשֶׁב הָאֵפֹד׃
21 וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן מִטַּבְּעֹתָיו אֶל־טַבְּעֹת הָאֵפֹד בִּפְתִיל
תְּכֵלֶת לִהְיוֹת עַל־חֵשֶׁב הָאֵפֹד וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֵפֹד
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ שלישי פ (ששי כשהן מחוב׳)
22
23 וַיַּעַשׂ אֶת־מְעִיל הָאֵפֹד מַעֲשֵׂה אֹרֶג כְּלִיל תְּכֵלֶת׃ וּפִי־
הַמְּעִיל בְּתוֹכוֹ כְּפִי תַחְרָא שָׂפָה לְפִיו סָבִיב לֹא יִקָּרֵעַ׃
24 וַיַּעֲשׂוּ עַל־שׁוּלֵי הַמְּעִיל רִמֹּנֵי תְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
כה שָׁנִי מָשְׁזָר׃ וַיַּעֲשׂוּ פַּעֲמֹנֵי זָהָב טָהוֹר וַיִּתְּנוּ אֶת־הַפַּעֲמֹנִים
בְּתוֹךְ הָרִמֹּנִים עַל־שׁוּלֵי הַמְּעִיל סָבִיב בְּתוֹךְ הָרִמֹּנִים׃
26 פַּעֲמֹן וְרִמֹּן פַּעֲמֹן וְרִמֹּן עַל־שׁוּלֵי הַמְּעִיל סָבִיב לְשָׁרֵת
27 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיַּעֲשׂוּ אֶת־הַכָּתְנֹת
28 שֵׁשׁ מַעֲשֵׂה אֹרֶג לְאַהֲרֹן וּלְבָנָיו׃ וְאֵת הַמִּצְנֶפֶת שֵׁשׁ

22–26. The Robe of the Ephod
Corresponding to xxviii, 31–34.

made two ouches of gold, and two gold rings ; and put the two rings on the two ends of the breastplate. 17. And they put the two wreathen chains of gold on the two rings at the ends of the breastplate. 18. And the other two ends of the two wreathen chains they put on the two ouches, and put them on the shoulderpieces of the ephod, in the forepart thereof. 19. And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the side of the ephod inward. 20. And they made two rings of gold, and put them on the two shoulderpieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod. 21. And they did bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the cunningly woven band of the ephod, and that the breastplate might not be loosed from the ephod ; as the LORD commanded Moses.*iii(**vi)

22. And he made the robe of the ephod of woven work, all of blue ; 23. and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent. 24. And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet, and twined linen. 25. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pome-

2 וַיַּעַשׂ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
3 מָשְׁזָר׃ וַיִּרְקְעוּ אֶת־פַּחֵי הַזָּהָב וְקֹצֵץ פְּתִילִם לַעֲשׂוֹת
בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וּבְתוֹךְ תּוֹלַעַת הַשָּׁנִי
4 וּבְתוֹךְ הַשֵּׁשׁ מַעֲשֵׂה חֹשֵׁב׃ כְּתֵפֹת עָשׂוּ־לוֹ חֹבְרֹת עַל־שְׁנֵי
ה קְצוֹתָו חָבֻר׃ וְחֵשֶׁב אֲפֻדָּתוֹ אֲשֶׁר עָלָיו מִמֶּנּוּ הוּא
כְּמַעֲשֵׂהוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר
6 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס וַיַּעֲשׂוּ אֶת־אַבְנֵי הַשֹּׁהַם
מֻסַבֹּת מִשְׁבְּצֹת זָהָב מְפֻתָּחֹת פִּתּוּחֵי חוֹתָם עַל־שְׁמֹת
7 בְּנֵי יִשְׂרָאֵל׃ וַיָּשֶׂם אֹתָם עַל כִּתְפֹת הָאֵפֹד אַבְנֵי זִכָּרֹן
לִבְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ
8 וַיַּעַשׂ אֶת־הַחֹשֶׁן מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד זָהָב תְּכֵלֶת
9 וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר׃ רָבוּעַ הָיָה כָּפוּל עָשׂוּ
י אֶת־הַחֹשֶׁן זֶרֶת אָרְכּוֹ וְזֶרֶת רָחְבּוֹ כָּפוּל׃ וַיְמַלְאוּ־בוֹ
אַרְבָּעָה טוּרֵי אָבֶן טוּר אֹדֶם פִּטְדָה וּבָרֶקֶת הַטּוּר הָאֶחָד׃
11 וְהַטּוּר הַשֵּׁנִי נֹפֶךְ סַפִּיר וְיָהֲלֹם׃ וְהַטּוּר הַשְּׁלִישִׁי לֶשֶׁם
12 שְׁבוֹ וְאַחְלָמָה׃ וְהַטּוּר הָרְבִיעִי תַּרְשִׁישׁ שֹׁהַם וְיָשְׁפֵה׃
13 מֻסַבֹּת מִשְׁבְּצֹת זָהָב בְּמִלּוּאָתָם׃ וְהָאֲבָנִים עַל־שְׁמֹת
14

קצותיו ק׳ v. 4.

2. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 3. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman. 4. They made shoulderpieces for it, joined together: at the two ends was it joined together. 5. And the

cunningly woven band, that was upon it, to gird it on withal, was of the same piece and like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6. And they wrought the onyx stones, inclosed in ouches of gold, graven with the engravings of a signet, according to the names of the children of Israel. 7. And he put them on the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel; as the LORD commanded Moses.

8. And he made the breastplate, the work of the cunning workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and fine twined linen. 9. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double. 10. And they set in it four rows of stones: a row of ruby, topaz, and emerald was the first row. 11. And the second row, a carbuncle, a sapphire, and a diamond. 12. And the third row, a jacinth, an agate, and an amethyst. 13. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their settings. 14. And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, for the twelve tribes. 15. And they made upon the breastplate chains like cords, of wreathen work of pure gold. 16. And they

26 בְּשֶׁקֶל הַקֹּדֶשׁ׃ בֶּקַע לַגֻּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ לְכֹל הָעֹבֵר עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה
לְשֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים׃
27 וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת אֵת אַדְנֵי הַקֹּדֶשׁ וְאֵת אַדְנֵי
28 הַפָּרֹכֶת מְאַת אֲדָנִים לִמְאַת הַכִּכָּר כִּכָּר לָאָדֶן׃ וְאֶת־
הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים
29 וְצִפָּה רָאשֵׁיהֶם וְחִשַּׁק אֹתָם׃ וּנְחֹשֶׁת הַתְּנוּפָה שִׁבְעִים
ל כִּכָּר וְאַלְפַּיִם וְאַרְבַּע־מֵאוֹת שֶׁקֶל׃ וַיַּעַשׂ בָּהּ אֶת־אַדְנֵי
פֶּתַח אֹהֶל מוֹעֵד וְאֵת מִזְבַּח הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת
31 אֲשֶׁר־לוֹ וְאֵת כָּל־כְּלֵי הַמִּזְבֵּחַ׃ וְאֶת־אַדְנֵי הֶחָצֵר סָבִיב
וְאֶת־אַדְנֵי שַׁעַר הֶחָצֵר וְאֵת כָּל־יִתְדֹת הַמִּשְׁכָּן וְאֶת־כָּל־
יִתְדֹת הֶחָצֵר סָבִיב׃

לט Cap. XXXIX. לט

א וּמִן־הַתְּכֵלֶת וְהָאַרְגָּמָן וְתוֹלַעַת הַשָּׁנִי עָשׂוּ בִּגְדֵי־שָׂרָד
לְשָׁרֵת בַּקֹּדֶשׁ וַיַּעֲשׂוּ אֶת־בִּגְדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה׃ שני פ (חמיש׳ כשהן מחוב׳)

27. *for casting the sockets.* See on XXVI, 19.

29. *brass of the offering.* The quantity of copper was about three tons.

30. *brasen altar.* There is no mention of the laver, which was likewise made of copper. The reason is that the material for this came from a special source ; see *v.* 8 above.

Chapter XXXIX

1–31. The Priests' Vestments

2–7. The Ephod

Corresponding to XXVIII, 6–12.

3. *beat the gold.* This verse does not occur in the parallel

the shekel of the sanctuary: 26. a beka a head, that is, half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. 27. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; an hundred sockets for the hundred talents, a talent for a socket. 28. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and made fillets for them. 29. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. 30. And therewith he made the sockets to the door of the tent of meeting, and the brasen altar, and the brasen grating for it, and all the vessels of the altar, 31. and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

Chapter XXXIX

39 1. And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.*ii(**v)

passage, and explains how the gold was utilised in making the vestments.

8–21. The Breastplate

Corresponding to xxviii, 15–28.

ס ס ס כג 23

לח 21 אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי
22 מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן: וּבְצַלְאֵל
בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה עָשָׂה אֵת כָּל־אֲשֶׁר־צִוָּה
23 יְהוָה אֶת־מֹשֶׁה: וְאִתּוֹ אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן
חָרָשׁ וְחֹשֵׁב וְרֹקֵם בַּתְּכֵלֶת וּבָאַרְגָּמָן וּבְתוֹלַעַת הַשָּׁנִי
24 וּבַשֵּׁשׁ: ס כָּל־הַזָּהָב הֶעָשׂוּי לַמְלָאכָה בְּכֹל מְלֶאכֶת
הַקֹּדֶשׁ וַיְהִי ו זְהַב הַתְּנוּפָה תֵּשַׁע וְעֶשְׂרִים כִּכָּר וּשְׁבַע
כה מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ: וְכֶסֶף פְּקוּדֵי הָעֵדָה
מְאַת כִּכָּר וְאֶלֶף וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים שָׁקֶל

XI. PEKUDEY

(Chapter XXXVIII, 21–XL)

With minute care these chapters of Exodus describe the concluding stages of the construction of the Sanctuary. *v.* 21–31 of this chapter give the total amount of the precious metals used.

21. *tabernacle of the testimony.* So called because of the Tables of the Decalogue that were deposited there; cf. xxv, 16.

for the service of the Levites. Or, "being the work of the Levites, under the hand, etc."

Ithamar. The superintendent of the Tabernacle (Num. iv, 28).

22. *Bezalél.* Tribute is paid in this and the following verse to the faithful manner in which the two principal architects executed their work.

24. *talents.* See on xxv, 39. A talent equalled 3,000 shekels.

XI. PEKUDEY

38 21. This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. 22. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. 23. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24. All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. 25. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after

shekel of the sanctuary. See on xxx, 13. It has been computed that the total quantity of gold was worth about £160,000.

25. *that were numbered.* Cf. xxx, 12f. The silver weighed 301,775 shekels ; and since each male adult contributed half a shekel, the census showed a total of 603,000 ; cf. Num. 1, 46. This suggests that the computations recorded here were not made at this time, but after the erection of the Tabernacle.

11 נְחֹשֶׁת וְיֶתֶר הַעַמּוּדִים חֲמִשָּׁקֵיהֶם כָּסֶף׃ וְלִפְאַת צָפוֹן מֵאָה
בָאַמָּה עַמּוּדֵיהֶם עֶשְׂרִים וַאדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וָוֵי
12 הָעַמּוּדִים וַחֲשָׁקֵיהֶם כָּסֶף׃ וְלִפְאַת־יָם קְלָעִים חֲמִשִּׁים
בָּאַמָּה עַמּוּדֵיהֶם עֲשָׂרָה וַאדְנֵיהֶם עֲשָׂרָה וָוֵי הָעַמֻּדִים
13 וַחֲשׁוּקֵיהֶם כָּסֶף׃ וְלִפְאַת קֵדְמָה מִזְרָחָה חֲמִשִּׁים אַמָּה׃
14 קְלָעִים חֲמֵשׁ־עֶשְׂרֵה אַמָּה אֶל־הַכָּתֵף עַמּוּדֵיהֶם שְׁלֹשָׁה
טו וְאַדְנֵיהֶם שְׁלֹשָׁה׃ וְלַכָּתֵף הַשֵּׁנִית מִזֶּה וּמִזֶּה לִשְׁעַר
הֶחָצֵר קְלָעִים חֲמֵשׁ עֶשְׂרֵה אַמָּה עַמֻּדֵיהֶם שְׁלֹשָׁה
16 וְאַדְנֵיהֶם שְׁלֹשָׁה׃ כָּל־קְלָעֵי הֶחָצֵר סָבִיב שֵׁשׁ מָשְׁזָר׃
17 וְהָאֲדָנִים לָעַמֻּדִים נְחֹשֶׁת וָוֵי הָעַמּוּדִים וַחֲשׁוּקֵיהֶם כֶּסֶף
וְצִפּוּי רָאשֵׁיהֶם כֶּסֶף וְהֵם מְחֻשָּׁקִים כֶּסֶף כֹּל עַמֻּדֵי
מפטיר 18 הֶחָצֵר׃ וּמָסַךְ שַׁעַר הֶחָצֵר מַעֲשֵׂה רֹקֵם תְּכֵלֶת וְאַרְגָּמָן
וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר וְעֶשְׂרִים אַמָּה אֹרֶךְ וְקוֹמָה בְּרֹחַב
19 חֲמֵשׁ אַמּוֹת לְעֻמַּת קַלְעֵי הֶחָצֵר׃ וַעֲמֻדֵיהֶם אַרְבָּעָה
וְאַדְנֵיהֶם אַרְבָּעָה נְחֹשֶׁת וָוֵיהֶם כֶּסֶף וְצִפּוּי רָאשֵׁיהֶם
כ וַחֲשׁוּקֵיהֶם כָּסֶף׃ וְכָל־יִתְדֹת לַמִּשְׁכָּן וְלֶחָצֵר סָבִיב נְחֹשֶׁת׃

9–20. The Court
Corresponding to xxvii, 9–19.
18. *answerable to.* Better, *corresponding to.*

For the Lesson from the Prophets, I Kings vii, 40–50 (*Sephardim:* I Kings vii, 13–26), *see* The Haftorahs, p. 548 (552).

When Vayyakhel and Pekudey are combined, read the Haftorah for Pekudey.

For the Blessings before and after the Haftorah, see p. 454.

were of silver. 11. And for the north side an hundred cubits, their pillars twenty, and their sockets twenty, of brass ; the hooks of the pillars and their fillets of silver. 12. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten ; the hooks of the pillars and their fillets of silver. 13. And for the east side eastward fifty cubits. 14. The hangings for the one side of the gate were fifteen cubits ; their pillars three, and their sockets three ; 15. and so for the other side : on this hand and that hand by the gate of the court were hangings of fifteen cubits ; their pillars three, and their sockets three. 16. All the hangings of the court round about were of fine twined linen. 17. And the sockets for the pillars were of brass ; the hooks of the pillars and their fillets of silver ; and the overlaying of their chapiters of silver ; and all the pillars of the court were filleted with silver.*m 18. And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen : and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. 19. And their pillars were four, and their sockets four, of brass ; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. 20. And all the pins of the tabernacle, and of the court round about, were of brass.

קַרְנֹתָיו עָל אַרְבַּע פִּנֹתָיו מִמֶּנּוּ הָיוּ קַרְנֹתָיו וַיִצַף אֹתוֹ
3 נְחֹשֶׁת: וַיַּעַשׂ אֶת־כָּל־כְּלֵי הַמִּזְבֵּחַ אֶת־הַסִּירֹת וְאֶת־הַיָּעִים
וְאֶת־הַמִּזְרָקֹת אֶת־הַמִּזְלָגֹת וְאֶת־הַמַּחְתֹּת כָּל־כֵּלָיו עָשָׂה
4 נְחֹשֶׁת: וַיַּעַשׂ לַמִּזְבֵּחַ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת תַּחַת
ה כַּרְכֻּבּוֹ מִלְמַטָּה עַד־חֲצִיוֹ: וַיִּצֹק אַרְבַּע טַבָּעֹת בְּאַרְבַּע
6 קַצְוֹת לַמִּכְבַּר הַנְּחֹשֶׁת בָּתִּים לַבַּדִּים: וַיַּעַשׂ אֶת־הַבַּדִּים
7 עֲצֵי שִׁטִּים וַיְצַף אֹתָם נְחֹשֶׁת: וַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת
עַל צַלְעֹת הַמִּזְבֵּחַ לָשֵׂאת אֹתוֹ בָּהֶם נָבוּב לֻחֹת עָשָׂה
8 אֹתוֹ: ס וַיַּעַשׂ אֶת הַכִּיֹּר נְחֹשֶׁת וְאֶת כַּנּוֹ נְחֹשֶׁת
בְּמַרְאֹת הַצֹּבְאֹת אֲשֶׁר צָבְאוּ פֶּתַח אֹהֶל מוֹעֵד: ס
9 וַיַּעַשׂ אֶת־הֶחָצֵר לִפְאַת | נֶגֶב תֵּימָנָה קַלְעֵי הֶחָצֵר שֵׁשׁ
י מָשְׁזָר מֵאָה בָּאַמָּה: עַמֻּדֵיהֶם עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים

Chapter XXXVIII

1–8. The Altar of Burnt-Offering and Laver

Corresponding to xxvii, 1–8, and xxx, 18–21.

8. *the mirrors.* These were made of burnished copper. According to a Rabbinic tradition, Moses at first wished to reject the offering of the mirrors because they ministered to feminine vanity ; but God reminded him how the Israelite woman had shared the bitterness of her husband's bondage in Egypt and done her utmost to cheer him. Moses, thereupon, agreed to accept the mirrors, but utilised the metal for the laver, and not for the structure of the actual Tabernacle.

assembled to minister. Or, " that come to pray " (Onkelos). A number of devout women who yielded up their mirrors as a token of self-dedication to God, assembled at the entrance of the Tabernacle for prayer (Ibn Ezra).

tent of meeting. This may either mean the tent of Moses (xxxiii, 7) or the Sanctuary. If the latter, it is mentioned here by anticipation, since the Tent of Meeting had not yet been erected. They were the women who resolved to be in attendance there, and afterwards did so.

gold. 29. And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.*vii (**iv)

Chapter XXXVIII

38 1. And he made the altar of burnt offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. 2. And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it: and he overlaid it with brass. 3. And he made all the vessels of the altar, the pots, and the shovels, and the basons, the fleshhooks, and the firepans: all the vessels thereof made he of brass. 4. And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up. 5. And he cast four rings for the four ends of the grating of brass, to be places for the staves. 6. And he made the staves of acacia wood, and overlaid them with brass. 7. And he put the staves into the rings on the sides of the altar, to bear it withal; he made it hollow with planks.

8. And he made the laver of brass, and the base thereof of brass, of the mirrors of the women which assembled to minister at the door of the tent of meeting.

9. And he made the court: for the south side southward the hangings of the court were of fine twined linen, an hundred cubits: 10. their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets

בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפֶרַח וּשְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים
בְּקָנֶה אֶחָד כַּפְתֹּר וָפֶרַח כֵּן לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים מִן
כ הַמְּנֹרָה׃ וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים כַּפְתֹּרֶיהָ
21 וּפְרָחֶיהָ׃ וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת
שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה
22 לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים מִמֶּנָּה׃ כַּפְתֹּרֵיהֶם וְקָנֹתָם מִמֶּנָּה
23 הָיוּ כֻּלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר׃ וַיַּעַשׂ אֶת־נֵרֹתֶיהָ
24 שִׁבְעָה וּמַלְקָחֶיהָ וּמַחְתֹּתֶיהָ זָהָב טָהוֹר׃ כִּכָּר זָהָב טָהוֹר
עָשָׂה אֹתָהּ וְאֶת כָּל־כֵּלֶיהָ׃ פ
כה וַיַּעַשׂ אֶת־מִזְבַּח הַקְּטֹרֶת עֲצֵי שִׁטִּים אַמָּה אָרְכּוֹ וְאַמָּה
26 רָחְבּוֹ רָבוּעַ וְאַמָּתַיִם קֹמָתוֹ מִמֶּנּוּ הָיוּ קַרְנֹתָיו׃ וַיְצַף אֹתוֹ
זָהָב טָהוֹר אֶת־גַּגּוֹ וְאֶת־קִירֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וַיַּעַשׂ
27 לוֹ זֵר זָהָב סָבִיב׃ וּשְׁתֵּי מַבְעֹת זָהָב עָשָׂה־לוֹ ו מִתַּחַת
לְזֵרוֹ עַל שְׁתֵּי צַלְעֹתָיו עַל שְׁנֵי צִדָּיו לִבָתִּים לְבַדִּים לָשֵׂאת
28 אֹתוֹ בָּהֶם׃ וַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיְצַף אֹתָם
29 זָהָב׃ וַיַּעַשׂ אֶת־שֶׁמֶן הַמִּשְׁחָה קֹדֶשׁ וְאֶת־קְטֹרֶת הַסַּמִּים
טָהוֹר מַעֲשֵׂה רֹקֵחַ׃ שביעי ס (רביעי כשהן מחוב׳)

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א וַיַּעַשׂ אֶת־מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חָמֵשׁ אַמּוֹת אָרְכּוֹ
2 וְחָמֵשׁ אַמּוֹת רָחְבּוֹ רָבוּעַ וְשָׁלֹשׁ אַמּוֹת קֹמָתוֹ׃ וַיַּעַשׂ

17–24. The Candlestick

Corresponding to xxv, 31–39.

25–27. The Altar of Incense and Anointing Oil

Corresponding to xxx, 1–5.

three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 19. three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick. 20. And in the candlestick were four cups made like almond-blossoms, the knops thereof, and the flowers thereof: 21. and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it. 22. Their knops and their branches were of one piece with it: the whole of it was one beaten work of pure gold. 23. And he made the lamps thereof, seven, and the tongs thereof, and the snuffdishes thereof, of pure gold. 24. Of a talent of pure gold made he it, and all the vessels thereof.

25. And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns thereof were of one piece with it. 26. And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a crown of gold round about. 27. And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for places for staves to bear it withal. 28. And he made the staves of acacia wood, and overlaid them with

7 אַמָּתַיִם וַחֲצִי אָרְכָּהּ וְאַמָּה וַחֲצִי רָחְבָּהּ׃ וַיַּעַשׂ שְׁנֵי כְרֻבִים
8 זָהָב מִקְשָׁה עָשָׂה אֹתָם מִשְּׁנֵי קְצוֹת הַכַּפֹּרֶת׃ כְּרוּב אֶחָד
מִקָּצָהּ מִזֶּה וּכְרוּב־אֶחָד מִקָּצָהּ מִזֶּה מִן־הַכַּפֹּרֶת עָשָׂה
9 אֶת־הַכְּרֻבִים מִשְּׁנֵי קְצוֹתָיו׃ וַיִּהְיוּ הַכְּרֻבִים פֹּרְשֵׂי כְנָפַיִם
לְמַעְלָה סֹכְכִים בִּכְנָפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־
אָחִיו אֶל־הַכַּפֹּרֶת הָיוּ פְּנֵי הַכְּרֻבִים׃ פ
י וַיַּעַשׂ אֶת־הַשֻּׁלְחָן עֲצֵי שִׁטִּים אַמָּתַיִם אָרְכּוֹ וְאַמָּה רָחְבּוֹ
11 וְאַמָּה וַחֲצִי קֹמָתוֹ׃ וַיְצַף אֹתוֹ זָהָב טָהוֹר וַיַּעַשׂ לוֹ זֵר זָהָב
12 סָבִיב׃ וַיַּעַשׂ לוֹ מִסְגֶּרֶת טֹפַח סָבִיב וַיַּעַשׂ זֵר־זָהָב
13 לְמִסְגַּרְתּוֹ סָבִיב׃ וַיִּצֹק לוֹ אַרְבַּע טַבְּעֹת זָהָב וַיִּתֵּן אֶת־
14 הַטַּבָּעֹת עַל אַרְבַּע הַפֵּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו׃ לְעֻמַּת
הַמִּסְגֶּרֶת הָיוּ הַטַּבָּעֹת בָּתִּים לַבַּדִּים לָשֵׂאת אֶת־הַשֻּׁלְחָן׃
טו וַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיְצַף אֹתָם זָהָב לָשֵׂאת אֶת־
16 הַשֻּׁלְחָן׃ וַיַּעַשׂ אֶת־הַכֵּלִים | אֲשֶׁר עַל־הַשֻּׁלְחָן אֶת־קְעָרֹתָיו
וְאֶת־כַּפֹּתָיו וְאֵת מְנַקִּיֹתָיו וְאֶת־הַקְּשׂוֹת אֲשֶׁר יֻסַּךְ בָּהֶן
ששי (שלישי כשהן מחוב׳) זָהָב טָהוֹר׃ פ
17 וַיַּעַשׂ אֶת־הַמְּנֹרָה זָהָב טָהוֹר מִקְשָׁה עָשָׂה אֶת־הַמְּנֹרָה
18 יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה הָיוּ׃ וְשִׁשָּׁה
קָנִים יֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה | קְנֵי מְנֹרָה מִצִּדָּהּ הָאֶחָד
19 וּשְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ הַשֵּׁנִי׃ שְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים

v. 8. קצותיו ק

9. *covering the mercy-seat.* Better, *screening the ark-cover* (AJ).

10–16. The Table

Corresponding to xxv, 23–29.

made two cherubim of gold; of beaten work made he them, at the two ends of the mercy-seat; 8. one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat made he the cherubim at the two ends thereof. 9. And the cherubim spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat were the faces of the cherubim.

10. And he made the table of acacia wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: 11. and he overlaid it with pure gold, and made thereto a crown of gold round about. 12. And he made unto it a border of an handbreath round about, and made a golden crown to the border thereof round about. 13. And he cast for it four rings of gold, and put the rings in the four corners that were on the four feet thereof. 14. Close by the border were the rings, the places for the staves to bear the table. 15. And he made the staves of acacia wood, and overlaid them with gold, to bear the table. 16. And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the bowls thereof, and the flagons thereof, to pour out withal, of pure gold.*vi (**iii)

17. And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, its knops, and its flowers, were of one piece with it: 18. and there were six branches going out of the sides thereof;

וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה חֹשֵׁב עָשָׂה אֹתָהּ כְּרֻבִים׃
וַיַּעַשׂ לָהּ אַרְבָּעָה עַמּוּדֵי שִׁטִּים וַיְצַף אֹתָם זָהָב וָוֵיהֶם זָהָב 35
וַיִּצֹק לָהֶם אַרְבָּעָה אַדְנֵי־כֶסֶף׃ וַיַּעַשׂ מָסָךְ לְפֶתַח הָאֹהֶל 36
תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה רֹקֵם׃ 37
וְאֶת־עַמּוּדָיו חֲמִשָּׁה וְאֶת־וָוֵיהֶם וְצִפָּה רָאשֵׁיהֶם וַחֲשֻׁקֵיהֶם
וְזָהָב וַאדְנֵיהֶם חֲמִשָּׁה נְחֹשֶׁת׃ 38

לן Cap. XXXVII. לז

וַיַּעַשׂ בְּצַלְאֵל אֶת־הָאָרֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ א
וְאַמָּה וָחֵצִי רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ׃ וַיְצַפֵּהוּ זָהָב טָהוֹר 2
מִבַּיִת וּמִחוּץ וַיַּעַשׂ לוֹ זֵר זָהָב סָבִיב׃ וַיִּצֹק לוֹ אַרְבַּע 3
טַבְּעֹת זָהָב עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ
הָאֶחָת וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ הַשֵּׁנִית׃ וַיַּעַשׂ בַּדֵּי עֲצֵי 4
שִׁטִּים וַיְצַף אֹתָם זָהָב׃ וַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת עַל ה
צַלְעֹת הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן׃ וַיַּעַשׂ כַּפֹּרֶת זָהָב טָהוֹר 6

35–38. The Veil and Screen

Corresponding to xxvi, 31f, 36f.

38. *their chapiters and their fillets*. Better, *their capitals and their sockets*. In the parallel passage (xxvi, 37), it is, "overlay them (*i.e.* the pillars) with gold." In addition to the verbal instructions given on Sinai, Moses was granted a vision wherein he saw a pattern of what was required. Hence many of the directions are not given in full detail. We have, therefore, to assume that the word "them" is used vaguely, and Moses understood that not the whole of the pillars, but only the tops, were to be overlaid with gold.

Chapter XXXVII

1–9. The Ark

Corresponding to xxv, 10–15, 18–20.

the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

35. And he made the veil of blue, and purple, and scarlet, and fine twined linen : with cherubim the work of the cunning workman made he it. 36. And he made thereunto four pillars of acacia, and overlaid them with gold : their hooks were of gold ; and he cast for them four sockets of silver. 37. And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer ; 38. and the five pillars of it with their hooks : and he overlaid their chapiters and their fillets with gold : and their five sockets were of brass.

Chapter XXXVII

37 1. And Bezalel made the ark of acacia wood : two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it : 2. and he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3. And he cast for it four rings of gold, in the four feet thereof ; even two rings on the one side of it, and two rings on the other side of it. 4. And he made staves of acacia wood, and overlaid them with gold. 5. And he put the staves into the rings on the sides of the ark, to bear the ark. 6. And he made a covering of pure gold : two cubits and a half was the length thereof, and a cubit and a half the breadth thereof. 7. And he

21 לַמִּשְׁכָּן עֶצֵי שִׁטִּים עֹמְדִים׃ עֶשֶׂר אַמּוֹת אָרֶךְ הַקָּרֶשׁ
22 וְאַמָּה וַחֲצִי הָאַמָּה רֹחַב הַקָּרֶשׁ הָאֶחָד׃ שְׁתֵּי יָדֹת לַקֶּרֶשׁ
הָאֶחָד מְשֻׁלָּבֹת אַחַת אֶל־אֶחָת כֵּן עָשָׂה לְכָל קַרְשֵׁי
23 הַמִּשְׁכָּן׃ וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קָרָשִׁים
24 לִפְאַת נֶגֶב תֵּימָנָה׃ וְאַרְבָּעִים אַדְנֵי־כֶסֶף עָשָׂה תַּחַת
עֶשְׂרִים הַקָּרָשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי
יְדֹתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו׃
כה וְלִצֶלַע הַמִּשְׁכָּן הַשֵּׁנִית לִפְאַת צָפוֹן עָשָׂה עֶשְׂרִים קָרָשִׁים׃
26 וְאַרְבָּעִים אַדְנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד
27 וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד׃ וּלְיַרְכְּתֵי הַמִּשְׁכָּן יָמָּה
28 עָשָׂה שִׁשָּׁה קְרָשִׁים׃ וּשְׁנֵי קְרָשִׁים עָשָׂה לִמְקְצַעֹת הַמִּשְׁכָּן
29 בַּיַּרְכָתָיִם׃ וְהָיוּ תוֹאֲמִם מִלְמַטָּה וְיַחְדָּו יִהְיוּ תַמִּים אֶל־
רֹאשׁוֹ אֶל־הַטַּבַּעַת הָאַחַת כֵּן עָשָׂה לִשְׁנֵיהֶם לִשְׁנֵי
ל הַמִּקְצֹעֹת׃ וְהָיוּ שְׁמֹנָה קְרָשִׁים וְאַדְנֵיהֶם כֶּסֶף שִׁשָּׁה עָשָׂר
31 אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד׃ וַיַּעַשׂ
בְּרִיחֵי עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הָאֶחָת׃
32 וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הַשֵּׁנִית וַחֲמִשָּׁה
33 בְרִיחִם לְקַרְשֵׁי הַמִּשְׁכָּן לַיַּרְכָתַיִם יָמָּה׃ וַיַּעַשׂ אֶת־הַבְּרִיחַ
34 הַתִּיכֹן לִבְרֹחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקָּצֶה אֶל־הַקָּצֶה׃ וְאֶת־
הַקְּרָשִׁים צִפָּה זָהָב וְאֶת־טַבְּעֹתָם עָשָׂה זָהָב בָּתִּים לַבְּרִיחִם
לה וַיְצַף אֶת־הַבְּרִיחִם זָהָב׃ וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן

20–34. The Wooden Framework

Corresponding to xxvi, 15–29.

20. And he made the boards for the tabernacle of acacia wood, standing up. 21. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. 22. Each board had two tenons, joined one to another: thus did he make for all the boards of the tabernacle. 23. And he made the boards for the tabernacle; twenty boards for the south side southward; 24. and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. 25. And for the second side of the tabernacle, on the north side, he made twenty boards. 26. and their forty sockets of silver; two sockets under one board, and two sockets under another board. 27. And for the hinder part of the tabernacle westward he made six boards. 28. And two boards made he for the corners of the tabernacle in the hinder part. 29. And they were double beneath, and in like manner they were entire unto the top thereof unto the first ring: thus he did to both of them in the two corners. 30. And there were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets. 31. And he made bars of acacia wood; five for the boards of the one side of the tabernacle, 32. and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. 33. And he made the middle bar to pass through in the midst of the boards from the one end to the other. 34. And he overlaid

הַמְלָאכָה אֶת־הַמִּשְׁכָּן עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב עָשָׂה אֹתָם׃
9 אׇרֶךְ הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה וְרׇחַב אַרְבַּע
י בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְכׇל־הַיְרִיעֹת׃ וַיְחַבֵּר
אֶת־חָמֵשׁ הַיְרִיעֹת אַחַת אֶל־אֲחֹתָהּ וְחָמֵשׁ יְרִיעֹת חִבַּר אַחַת
11 אֶל־אֲחֹתָהּ׃ וַיַּעַשׂ לֻלְאֹת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת
מִקָּצָה בַּמַּחְבֶּרֶת כֵּן עָשָׂה בִּשְׂפַת הַיְרִיעָה הַקִּיצוֹנָה
12 בַּמַּחְבֶּרֶת הַשֵּׁנִית׃ חֲמִשִּׁים לֻלָאֹת עָשָׂה בַּיְרִיעָה הָאֶחָת
וַחֲמִשִּׁים לֻלָאֹת עָשָׂה בִּקְצֵה הַיְרִיעָה אֲשֶׁר בַּמַּחְבֶּרֶת
13 הַשֵּׁנִית מַקְבִּילֹת הַלֻּלָאֹת אַחַת אֶל־אֲחֹתָהּ׃ וַיַּעַשׂ חֲמִשִּׁים
קַרְסֵי זָהָב וַיְחַבֵּר אֶת־הַיְרִיעֹת אַחַת אֶל־אַחֹתָ בַּקְּרָסִים
וַיְהִי הַמִּשְׁכָּן אֶחָד׃ פ
14 וַיַּעַשׂ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת
טו עָשָׂה אֹתָם׃ אׇרֶךְ הַיְרִיעָה הָאַחַת שְׁלֹשִׁים בָּאַמָּה וְאַרְבַּע
אַמּוֹת רׇחַב הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְעַשְׁתֵּי עֶשְׂרֵה
16 יְרִיעֹת׃ וַיְחַבֵּר אֶת־חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת־שֵׁשׁ הַיְרִיעֹת
17 לְבָד׃ וַיַּעַשׂ לֻלָאֹת חֲמִשִּׁים עַל שְׂפַת הַיְרִיעָה הַקִּיצֹנָה
בַּמַּחְבֶּרֶת וַחֲמִשִּׁים לֻלָאֹת עָשָׂה עַל־שְׂפַת הַיְרִיעָה הַחֹבֶרֶת
18 הַשֵּׁנִית׃ וַיַּעַשׂ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים לְחַבֵּר אֶת־הָאֹהֶל
19 לִהְיֹת אֶחָד׃ וַיַּעַשׂ מִכְסֶה לָאֹהֶל עֹרֹת אֵילִם מְאָדָּמִים
חמישי כ וּמִכְסֵה עֹרֹת תְּחָשִׁים מִלְמָעְלָה׃ ס וַיַּעַשׂ אֶת־הַקְּרָשִׁים

קמץ בוק v. 10.

8–19. The Curtains

Corresponding to xxvi, 1–11, 14.

and purple, and scarlet, with cherubim the work of the cunning workman made he them. 9. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits : all the curtains had one measure. 10. And he coupled five curtains one to another : and the other five curtains he coupled one to another. 11. And he made loops of blue upon the edge of the one curtain that was outmost in the first set ; likewise he made in the edge of the curtain that was outmost in the second set. 12. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second set : the loops were opposite one to another. 13. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps : so the tabernacle was one.

14. And he made curtains of goats' hair for a tent over the tabernacle : eleven curtains he made them. 15. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain . the eleven curtains had one measure. 16. And he coupled five curtains by themselves, and six curtains by themselves. 17. And he made fifty loops on the edge of the curtain that was outmost in the first set, and fifty loops made he upon the edge of the curtain which was outmost in the second set. 18. And he made fifty clasps of brass to couple the tent together, that it might be one. 19. And he made a covering for the tent of rams' skins dyed red, and a covering of porpoise-skins above.*v

יְהוָה חָכְמָה וּתְבוּנָה בָּהֵמָּה לָדַעַת לַעֲשֹׂת אֶת־כָּל־
2 מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכֹל אֲשֶׁר־צִוָּה יְהוָה: וַיִּקְרָא מֹשֶׁה
אֶל־בְּצַלְאֵל וְאֶל־אָהֳלִיאָב וְאֶל כָּל־אִישׁ חֲכַם־לֵב אֲשֶׁר
נָתַן יְהוָה חָכְמָה בְּלִבּוֹ כֹּל אֲשֶׁר נְשָׂאוֹ לִבּוֹ לְקָרְבָה אֶל־
3 הַמְּלָאכָה לַעֲשֹׂת אֹתָהּ: וַיִּקְחוּ מִלִּפְנֵי מֹשֶׁה אֵת כָּל־
הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי יִשְׂרָאֵל לִמְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ
לַעֲשֹׂת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בַּבֹּקֶר בַּבֹּקֶר:
4 וַיָּבֹאוּ כָּל־הַחֲכָמִים הָעֹשִׂים אֵת כָּל־מְלֶאכֶת הַקֹּדֶשׁ אִישׁ־
ה אִישׁ מִמְּלַאכְתּוֹ אֲשֶׁר־הֵמָּה עֹשִׂים: וַיֹּאמְרוּ אֶל־מֹשֶׁה
לֵאמֹר מַרְבִּים הָעָם לְהָבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר־
6 צִוָּה יְהוָה לַעֲשֹׂת אֹתָהּ: וַיְצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה
לֵאמֹר אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ־עוֹד מְלָאכָה לִתְרוּמַת הַקֹּדֶשׁ
7 וַיִּכָּלֵא הָעָם מֵהָבִיא: וְהַמְּלָאכָה הָיְתָה דַיָּם לְכָל־הַמְּלָאכָה
רביעי 8 לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: ס וַיַּעֲשׂוּ כָל־חַכַם־לֵב בְּעֹשֵׂי

Rabbis. They were already wise-hearted; *i.e.* possessed of the necessary artistic aptitude, and God further endowed them with the requisite skill.

the service. *i.e.* the construction.

according to all. Better, "*with respect to all.*"

2. *to come unto.* lit. "to draw near unto," in order to participate in the construction.

3–7. The People's Liberality

3. *of Moses.* lit. "from before Moses." The donations of the people are represented as lying in a heap before Moses, and the artificers took what they required.

4. *which they wrought.* More accurately, "which they were doing."

work all the work for the service of the sanctuary, according to all that the LORD hath commanded.

2. And Moses called Bezalel and Oholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: 3. and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him freewill offerings every morning. 4. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; 5. and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. 6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. 7. For the stuff they had was sufficient for all the work to make it, and too much.*iv

8. And every wise hearted man among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue,

7. *sufficient . . . and too much.* Young and old, noble and commoner, were all aglow with holy enthusiasm, and cheerfully consecrated their diversity of gifts to the Sanctuary.

לה מִלֵּא אֹתָם חָכְמַת־לֵב לַעֲשׂוֹת כָּל־מְלֶאכֶת חָרָשׁ וְחֹשֵׁב
וְרֹקֵם בַּתְּכֵלֶת וּבָאַרְגָּמָן בְּתוֹלַעַת הַשָּׁנִי וּבַשֵּׁשׁ וְאֹרֵג
עֹשֵׂי כָּל־מְלָאכָה וְחֹשְׁבֵי מַחֲשָׁבֹת׃

Cap. XXXVI. לו

לו
א וְעָשָׂה בְצַלְאֵל וְאָהֳלִיאָב וְכָל | אִישׁ חֲכַם־לֵב אֲשֶׁר נָתַן

train others. The true artist possesses the power to inspire others. A light that cannot kindle other lights, is but a feeble flame. But להורת, "to teach," has also a wider meaning. The core of art is its teaching and ennobling influence not only on other artists, but on humanity.

tribe of Dan. Bezalel belonged to Judah, the leading tribe : Oholiab, to one of the smaller tribes. The selection, declares the Midrash, was significant. In the service of God, the great and the small should be united.

35. *embroiderer.* Or, " weaver in colours."

Proper understanding and appreciation of these verses should modify current views on Judaism and its relation to Art. The opinion is often expressed that there is no art in Judaism ; that the Jew lacks the aesthetic sense ; and that this is largely due to the influence of the Second Commandment which prohibited plastic art in Israel. Defenders of the Jew and Judaism usually reply that Judaism was determined to lift the God-idea above the sensual, and to represent the Divine as spirit only ; that Art was not Israel's predestined province ; that whereas the legacy of Greece was Beauty, the mission of Israel was Righteousness. Neither friend nor foe do full justice to the facts of the case. There is not such a clear-cut difference between the races as is generally assumed. Greek Art itself is now seen to be of Semitic origin ; and Semites have produced many a monument of surpassing beauty in the world of Art. And is not poetry, too, a province of Art ? Surely, the Books of Psalms, Isaiah and Job need fear no comparison with any literary product of man. And the above applies not merely to the Bible age. The Rabbis too had a passionate love of beauty. They prescribed a special

tribe of Dan. 35. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise cunning works.

Chapter XXXVI

36 1. And Bezalel and Oholiab shall work, and every wise hearted man, in whom the LORD hath put wisdom and understanding to know how to

Benediction at the sight of a beautiful tree or animal, as well as on beholding the first blossoms of spring (Authorised Prayer Book, p. 291). Some of them conceived the whole of Creation as a process of unfolding beauty; and spoke of God as the Incomparable Artist (אין צור כאלהינו—אין ציור כאלהינו). The highest artist, in the eyes of Jewish teachers of all generations, is not the greatest master in self-expression, but in self-control; he who fashions *himself* into a sanctuary. Such a view sounds strange in modern ears. One of the saddest phenomena of the age is the misuse of Art for the perversion of Youth. Art is a divine gift, and must be divinely used. "When the Hebrew spirit prevails over the Greek, he strips it of its pagan sensuality, so that its beauty stands revealed untarnished by barbaric or ungodly associations" (Solomon J. Solomon)

Chapter XXXVI

1. *hath put wisdom.* "God gives wisdom to him only who possesses wisdom," is a paradoxical saying of the

28 הַמִּלֻּאִים לֶאֱפוֹד וְלַחֹשֶׁן׃ וְאֶת־הַבֹּשֶׂם וְאֶת־הַשָּׁמֶן לְמָאוֹר
29 וּלְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים׃ כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר
נָדַב לִבָּם אֹתָם לְהָבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה
שלישי לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה׃ פ
(שני כשחן מחוב׳) ל וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְּשֵׁם
31 בְּצַלְאֵל בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה׃ וַיְמַלֵּא אֹתוֹ
רוּחַ אֱלֹהִים בְּחָכְמָה בִּתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה׃
32
33 וְלַחְשֹׁב מַחֲשָׁבֹת לַעֲשׂת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת׃ וּבַחֲרֶשֶׁת
אֶבֶן לְמַלֹּאת וּבַחֲרֶשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלֶאכֶת מַחֲשָׁבֶת׃
34 וּלְהוֹרֹת נָתַן בִּלְבּוֹ הוּא וְאָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן׃

30—XXXVI, 2

The appointment of the artificers of the Sanctuary. These sections are almost identical with XXXI, 1–6.

30. *see the* LORD *hath called by name*. The artist is "called"; *i.e.* specially endowed by native gift for his task; predestined, in a sense, for his artistic mission. The Rabbis explain the opening words, "See, the Lord hath called, etc." to mean that the nomination of Bezalel for his important task should be ratified by the community, as no leader may be set over a congregation without its approval.

Hur. The Rabbis identified him with the Hur of XVII, 10, XXIV, 14; and held that he was killed by the people for resisting their demand for the golden calf.

31. *the spirit of God*. Is regarded in Scripture as the source of any exceptional gift, power or activity of man; *e.g.*, Gen. XLI, 38, of administrative ability, and here of Bezalel's artistic capacity.

in wisdom . . . understanding . . . knowledge. *i.e.* displaying itself in artistic skill, whether that skill be the result of imitation, or the artist's own initiative and inspiration.

32. *to devise cunning works*. lit. "to think thoughts." In all true art, there is a vital underlying *thought*, and artists have accordingly been among the great thinkers of mankind.

for the sweet incense. 29. The children of Israel brought a freewill offering unto the LORD; every man and woman, whose heart made them willing to bring for all the work, which the LORD had commanded to be made by the hand of Moses.*iii (**ii)

30. And Moses said unto the children of Israel, See, the LORD hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; 31. and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32. and to devise cunning works, to work in gold, and in silver, and in brass, 33. and in cutting of stones for setting, and in carving of wood, to work in all manner of cunning workmanship. 34. And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the

An eminent painter of the nineteenth century has well expressed it: "My intention has not been so much to paint pictures that will charm the eye, as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is best and noblest in humanity. I even think, that in the future, art may yet speak, as great poetry itself, with the solemn and majestic ring in which the Hebrew prophets spoke to the Jews of old, demanding noble aspirations, condemning in the most trenchant manner private vices, and warning us in deep tones against lapses from morals and duties" (F. W. Watts).

33. *cunning workmanship.* Or, "skilled workmanship." We are accustomed to limit Divine inspiration to thoughts expressed in words. This is not the Scriptural view. The worker in metals, the cutter of precious stones, and the carver of wood can likewise produce work that is inspired.

34. *that he may teach.* lit. "to teach," *i.e.* direct and

19 אֶת־בִּגְדֵי הַשְּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן
כ הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן: וַיֵּצְאוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל
שני 21 מִלִּפְנֵי מֹשֶׁה: וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נְשָׂאוֹ לִבּוֹ וְכֹל אֲשֶׁר
נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לִמְלֶאכֶת אֹהֶל
22 מוֹעֵד וּלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ: וַיָּבֹאוּ הָאֲנָשִׁים
עַל־הַנָּשִׁים כֹּל | נְדִיב לֵב הֵבִיאוּ חָח וָנֶזֶם וְטַבַּעַת וְכוּמָז
כָּל־כְּלִי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפַת זָהָב לַיהוָה:
23 וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אִתּוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי
וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ:
24 כָּל־מֵרִים תְּרוּמַת כֶּסֶף וּנְחֹשֶׁת הֵבִיאוּ אֶת תְּרוּמַת יְהוָה
וְכֹל אֲשֶׁר נִמְצָא אִתּוֹ עֲצֵי שִׁטִּים לְכָל־מְלֶאכֶת הָעֲבֹדָה
כה הֵבִיאוּ: וְכָל־אִשָּׁה חַכְמַת־לֵב בְּיָדֶיהָ טָווּ וַיָּבִיאוּ מַטְוֶה
אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן אֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:
26 וְכָל־הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֹתָנָה בְּחָכְמָה טָווּ אֶת־
27 הָעִזִּים: וְהַנְּשִׂאִם הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי

19. *finely wrought garments*. See XXXI, 10.
holy garments. See chap. XXVIII.

20–29. The Response of the People

20. *all the congregation*. All were ready and eager to share in the erection of the Sanctuary.

21. *whom his spirit made willing*. Cf. XXV, 2. Moses depended upon the enthusiasm of the people for freewill offerings ; he had no need to resort to a levy.

22. *women*. Although nothing was asked of them, they freely contributed their ornaments.
earrings. Or, " bracelets " (Rashi).
necklaces. Or, " girdle " (AJ). The Heb. word occurs again only in Num. XXXI, 50. A necklace of golden beads seems the most likely explanation.

27. *rulers*. The leading men of the tribes.

finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20. And all the congregation of the children of Israel departed from the presence of Moses.*ii 21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the LORD's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. 22. And they came, both men and women, as many as were willing hearted, and brought brooches, and earrings, and signet-rings, and necklaces, all jewels of gold; even every man that offered an offering of gold unto the LORD. 23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and porpoise-skins, brought them. 24. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found acacia wood for any work of the service, brought it. 25. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. 26. And all the women whose heart stirred them up in wisdom spun the goats' hair. 27. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; 28. and the spice, and the oil; for the light, and for the anointing oil, and

6 7 וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים: וְעֹרֹת אֵילִם
8 מְאָדָּמִים וְעֹרֹת תְּחָשִׁים וַעֲצֵי שִׁטִּים: וְשֶׁמֶן לַמָּאוֹר
9 וּבְשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: וְאַבְנֵי־שֹׁהַם
י וְאַבְנֵי מִלֻּאִים לָאֵפֹד וְלַחֹשֶׁן: וְכָל־חֲכַם־לֵב בָּכֶם יָבֹאוּ
11 וְיַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה: אֶת־הַמִּשְׁכָּן אֶת־אָהֳלוֹ
וְאֶת־מִכְסֵהוּ אֶת־קְרָסָיו וְאֶת־קְרָשָׁיו אֶת־בְּרִיחֹו אֶת־עַמֻּדָיו
12 וְאֶת־אֲדָנָיו: אֶת־הָאָרֹן וְאֶת־בַּדָּיו אֶת־הַכַּפֹּרֶת וְאֶת פָּרֹכֶת
13 הַמָּסָךְ: אֶת־הַשֻּׁלְחָן וְאֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו וְאֶת לֶחֶם
14 הַפָּנִים: וְאֶת־מְנֹרַת הַמָּאוֹר וְאֶת־כֵּלֶיהָ וְאֶת־נֵרֹתֶיהָ וְאֶת
טו שֶׁמֶן הַמָּאוֹר: וְאֶת־מִזְבַּח הַקְּטֹרֶת וְאֶת־בַּדָּיו וְאֶת שֶׁמֶן
הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת־מָסַךְ הַפֶּתַח לְפֶתַח
16 הַמִּשְׁכָּן: אֶת ו מִזְבַּח הָעֹלָה וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־
17 לֹו אֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנֹּו: אֶת קַלְעֵי
הֶחָצֵר אֶת־עַמֻּדָיו וְאֶת־אַדְנֵיהֶם וְאֶת מָסַךְ שַׁעַר הֶחָצֵר:
18 אֶת־יִתְדֹת הַמִּשְׁכָּן וְאֶת־יִתְדֹת הֶחָצֵר וְאֶת־מֵיתְרֵיהֶם:

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11. ר׳ ביחיו ק׳

6–9. Corresponding to xxv, 4–7.
10. *wise hearted.* See on xxviii, 3.
11. *tabernacle.* See on xxvi, 1.
covering. See xxvi, 14.
12. *ark.* See xxv, 10–22.
veil of the screen. In front of the Holy of Holies (xxvi, 31).
13. *table.* See xxv, 23.
shewbread. See xxv, 30.
14. *candlestick.* See xxv, 31.
oil. See xxvii, 20.
15. *altar of incense.* See xxx, 1.
anointing oil. See xxx, 23f.
sweet incense. See xxx, 34f.
screen. See xxvi, 36.

and brass ; 6. and blue, and purple, and scarlet, and fine linen, and goats' hair ; 7. and rams' skins dyed red, and porpoise-skins, and acacia wood ; 8. and oil for the light, and spices for the anointing oil, and for the sweet incense ; 9. and onyx stones, and stones to be set, for the ephod, and for the breastplate. 10. And let every wise hearted man among you come, and make all that the LORD hath commanded ; 11. the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets ; 12. the ark, and the staves thereof, the mercy-seat, and the veil of the screen ; 13. the table, and its staves, and all its vessels, and the shewbread ; 14. the candlestick also for the light, and its vessels, and its lamps, and the oil for the light ; 15. and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle ; 16. the altar of burnt offering, with its grating of brass, its staves, and all its vessels, the laver and its base ; 17. the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court ; 18. the pins of the tabernacle, and the pins of the court, and their cords ; 19. the

16. *altar of burnt offering.* See XXVII, 1.
the laver. See XXX, 18.
17. *hangings.* See XXVII, 9.
screen for the gate. See XXVII, 16.
18. *pins.* See XXVII, 19.
cords. These were not specified in the earlier chapters, but the mention of "pins" presupposes the use of cords to which they were fastened.

Cap. XXXV. לה

לה ם ם ם כב 22

א וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
2 אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה לַעֲשֹׂת אֹתָם: שֵׁשֶׁת יָמִים
תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת
3 שַׁבָּתוֹן לַיהוָה כָּל־הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת: לֹא־תְבַעֲרוּ
אֵשׁ בְּכֹל מֹשְׁבֹתֵיכֶם בְּיוֹם הַשַּׁבָּת: פ
4 וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר
ה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל
נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת יְהוָה זָהָב וָכֶסֶף וּנְחֹשֶׁת:

X. VAYYAKHEL

(Chapters XXXV—XXXVIII, 20)

Chapter XXXV

We now enter upon the final section of the Book of Exodus dealing with the actual construction of the Sanctuary. Instead of giving a brief notice announcing the execution of the Divine command, Scripture describes in detail how every instruction was faithfully and lovingly carried out.

1. *assembled.* The Rabbis, assuming that Moses would lose no time in starting upon the work, declare that the assembly occurred on the 11th of Tishri, immediately after his descent from Sinai on the day which was to become the Day of Atonement (see on XXXIV, 4).

all the congregation. Not only the elders but the entire community; teaching that the Sanctuary was the concern of every individual in the camp.

2, 3. The Sabbath

2. *an holy day.* lit. "holiness." The exhortation which God had given to Moses concerning the holiness of the Sabbath which must not be violated even for the sacred purpose of building the Tabernacle (XXXI, 13f), is repeated by Moses to the Congregation.

X. VAYYAKHEL

Chapter XXXV

35 1. And Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which the LORD hath commanded, that ye should do them. 2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the LORD: whosoever doeth any work therein shall be put to death. 3. Ye shall kindle no fire throughout your habitations upon the sabbath day.

4. And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, 5. Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, the LORD's offering; gold, and silver,

3. *kindle no fire.* This command has been understood by certain Jewish sects to prohibit the use of light or fire on the Sabbath; the Rabbis, however, apply it only to cooking and baking. In connection with the Manna, it had already been pointed out that there must be no preparation of food by fire on the Sabbath (XVI, 23).

your habitations. This excludes the Sanctuary. Lamps and the fire on the altar were there attended to on the Sabbath.

upon the sabbath day. On Festivals (barring the Day of Atonement, which is the "Sabbath of Sabbaths") kindling of fire is permitted.

4. *commanded, saying.* "Saying" is not here the equivalent of "namely," but of "to say;" *i.e.* that I should say to you.

5. *from among you.* Better, *from you.*

brass. Better, *bronze.*

וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ מִן־הָהָר וּמֹשֶׁה לֹא
ל יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ׃ וַיַּרְא אַהֲרֹן וְכָל־בְּנֵי
יִשְׂרָאֵל אֶת־מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירְאוּ מִגֶּשֶׁת
31 אֵלָיו׃ וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיָּשֻׁבוּ אֵלָיו אַהֲרֹן וְכָל־
32 הַנְּשִׂאִים בָּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם׃ וְאַחֲרֵי־כֵן נִגְּשׁוּ כָּל־
בְּנֵי יִשְׂרָאֵל וַיְצַוֵּם אֵת כָּל־אֲשֶׁר דִּבֶּר יְהוָה אִתּוֹ בְּהַר
מפטיר 33 סִינָי׃ וַיְכַל מֹשֶׁה מִדַּבֵּר אִתָּם וַיִּתֵּן עַל־פָּנָיו מַסְוֶה׃ וּבְבֹא
34 מֹשֶׁה לִפְנֵי יְהוָה לְדַבֶּר אִתּוֹ יָסִיר אֶת־הַמַּסְוֶה עַד־צֵאתוֹ
לה וְיָצָא וְדִבֶּר אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יִצְוֶּה׃ וְרָאוּ בְנֵי־
יִשְׂרָאֵל אֶת־פְּנֵי מֹשֶׁה כִּי קָרַן עוֹר פְּנֵי מֹשֶׁה וְהֵשִׁיב מֹשֶׁה
אֶת־הַמַּסְוֶה עַל־פָּנָיו עַד־בֹּאוֹ לְדַבֵּר אִתּוֹ׃

wist not. " Knew not " (AJ). Unconscious that through his proximity to the Glory of God, the Divine lustre was reflected upon his face. The greatest are unconscious of their greatness.

shone. lit. " sent forth beams." The Heb. for " shone " is connected with the noun קרן which means, " a ray of light " and more commonly, " a horn." The Latin translation of the Bible, the Vulgate, translates, " his face sent out horns of light." The medieval artists, therefore, including Michael Angelo, were thus misled into representing Moses as with horns protruding from his forehead !

by reason of his speaking with him. Communion with God illumines the soul with a Divine radiance.

31. *called.* To reassure them.

returned. The verb implies that they had retreated in terror.

spake to them. He repeated to them what God had commanded him in the Mount.

32. *all that the* LORD *had spoken. viz.*, the Covenant, upon the fulfilment of which, His presence would accompany the people.

down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him. 30. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. 32. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.*m 33. And when Moses had done speaking with them, he put a veil on his face. 34. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded; 35. and the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

33. *veil.* The radiance was something that appertained to the Divine, and for that reason must not be put to a profane use.

34. *when Moses went in . . . he took.* Better, *Whenever Moses went in . . . he would take . . .*

35. *children of Israel saw.* The People were the more deeply impressed by his message when they beheld the radiance of his countenance.

For the Lesson from the Prophets, I Kings XVIII, 1-39 (*Sephardim:* 20–39), *see* the Haftorahs, p. 538.

For the Blessings before and after the Haftorah, see p. 454.

כה לֹא־תִשְׁחַט עַל־חָמֵץ דַּם־זִבְחִי וְלֹא־יָלִין לַבֹּקֶר זֶבַח חַג
26 הַפָּסַח: רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ
לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ: פ שביעי
27 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתָב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה כִּי
עַל־פִּי | הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ בְּרִית וְאֶת־יִשְׂרָאֵל:
28 וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם
לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֶת דִּבְרֵי
29 הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים: וַיְהִי בְּרֶדֶת מֹשֶׁה מֵהַר סִינַי

24. *desire thy land.* God will shield their homes against enemies who might seize such a favourable opportunity to attack the women and children.

25. *with leavened bread.* See XXIII, 18.

26. *seethe a kid.* See XXIII, 19.

27, 28. The Second Tables

27. *these words.* The contents of *v.* 11–26, which were the conditions of the renewal of the Covenant.

28. *forty days.* This period is reckoned from his ascent mentioned in *v.* 4.

the words of the covenant. Better, *with the words of the covenant* (Ibn Ezra) Moses wrote down all these commands, whilst God Himself inscribed the Decalogue upon the second Tables; see *v.* 1 and Deut. x, 1. The Heb. particle את here means "with"; otherwise it would have been repeated before each of the two phrases.

Starting from this verse, the German poet Goethe conjectured in 1773 that the regulations in *v.* 14–26 could be grouped as ten laws, and these ten laws were the original Ten Commandments! In his later and riper years (*Wahrheit und Dichtung*, Book XII), he spoke of this alleged discovery of his as "a freakish notion," due to his insufficient knowledge. Since his day, however, Wellhausen

shall any man desire thy land, when thou goes. up to appear before the LORD thy God three times in the year. 25. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. 26. The first of the firstfruits of thy ground thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.*vii

27. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. 28. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words. 29. And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came

and other Bible Critics, have revived the preposterous idea of the youthful poet as to a Second Decalogue, the "moral" Decalogue as they call it, as distinct from the alleged "ritual" Decalogue in this chapter. Leading Bible scholars, however, see the obvious intention of the narrative indicated in *v.* 1 ("I will write upon the tables of stone the words which were upon the first tables, which thou brakest"). They, furthermore, recognise that it is only by arbitrary and baseless *guesswork* that the precepts in *v.* 14–26 can be arranged so as to make ten.

29-35. SHINING OF MOSES' FACE

29. *two tables of the testimony.* As in XXXI, 18.

חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת אֲשֶׁר צִוִּיתִךָ
לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בְּחֹדֶשׁ הָאָבִיב יָצָאתָ מִמִּצְרָיִם׃
19 כָּל־פֶּטֶר רֶחֶם לִי וְכָל־מִקְנְךָ תִּזָּכָר פֶּטֶר שׁוֹר וָשֶׂה׃
כ וּפֶטֶר חֲמֹר תִּפְדֶּה בְשֶׂה וְאִם־לֹא תִפְדֶּה וַעֲרַפְתּוֹ כָּל
21 בְּכוֹר בָּנֶיךָ תִּפְדֶּה וְלֹא־יֵרָאוּ פָנַי רֵיקָם׃ שֵׁשֶׁת יָמִים
תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת בֶּחָרִישׁ וּבַקָּצִיר תִּשְׁבֹּת׃
22 וְחַג שָׁבֻעֹת תַּעֲשֶׂה לָךְ בִּכּוּרֵי קְצִיר חִטִּים וְחַג הָאָסִיף
23 תְּקוּפַת הַשָּׁנָה׃ שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ
24 אֶת־פְּנֵי הָאָדֹן ׀ יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃ כִּי־אוֹרִישׁ גּוֹיִם
מִפָּנֶיךָ וְהִרְחַבְתִּי אֶת־גְּבֻלֶךָ וְלֹא־יַחְמֹד אִישׁ אֶת־אַרְצְךָ
בַּעֲלֹתְךָ לֵרָאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה׃

19. v קמץ בזק

18–26. The commands in these verses concern exclusively the relation between God and man. For these verses speak of the Covenant which had been broken, not by any neglect of duties towards fellowmen, but of Israel's duty towards God.

18. *feast of unleavened bread.* The reminder that Israel owes freedom and national existence to the redemptive power of God. Its due observance would prevent Israel's going astray after other gods.

19. *firstlings.* See XIII, 12 and XXII, 28f. Ibn Ezra rightly explains that this law is mentioned here because it is connected with the Exodus from Egypt. The sparing of the firstborn of the Israelites (XII, 13) was commemorated by the dedication of the firstborn, human and animal, to God ; see XIII, 2f, 15.

20. *a lamb.* See XIII, 13.

none shall appear. Cf. XXIII, 15. These words are taken to refer to the Feast of Unleavened Bread, and also to the Feast of Weeks and of Ingathering (*v.* 22f).

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib: for in the month Abib thou camest out from Egypt. 19. All that openeth the womb is mine: and all thy cattle that is male, the firstlings of ox and sheep. 20. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. 21. Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. 22. And thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. 23. Three times in the year shall all thy males appear before the Lord GOD, the God of Israel. 24. For I will cast out nations before thee, and enlarge thy borders: neither

21. *seventh day.* See XX, 8, XXIII, 12. The observance of the Sabbath would likewise be a reminder of God, both as Creator of the Universe, and Deliverer of Israel from Egypt.

in plowing time. Even during the periods of the year when there is urgent pressure in the field, and the Israelite feels that his livelihood demands continuous work, without a break on the Sabbath, he must nevertheless not desecrate the holy day.

22. *feast of weeks.* See on XXIII, 16. This name is given also in Deut. XVI, 10, and the reason for it stated, "seven weeks shalt thou number unto thee."

at the year's end. Or, "at the turn of the year" (AJ). The year being reckoned according to the agricultural seasons, the gathering of the harvest marks its end.

12 הִשָּׁמֶר לְךָ פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ אֲשֶׁר אַתָּה בָּא
13 עָלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ׃ כִּי אֶת־מִזְבְּחֹתָם תִּתֹּצוּן
14 וְאֶת־מַצֵּבֹתָם תְּשַׁבֵּרוּן וְאֶת־אֲשֵׁרָיו תִּכְרֹתוּן׃ כִּי לֹא
תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי יְהוָה קַנָּא שְׁמוֹ אֵל קַנָּא הוּא׃
טו פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ וְזָנוּ ׀ אַחֲרֵי אֱלֹהֵיהֶם
16 וְזָבְחוּ לֵאלֹהֵיהֶם וְקָרָא לְךָ וְאָכַלְתָּ מִזִּבְחוֹ׃ וְלָקַחְתָּ
מִבְּנֹתָיו לְבָנֶיךָ וְזָנוּ בְנֹתָיו אַחֲרֵי אֱלֹהֵיהֶן וְהִזְנוּ אֶת־
17 בָּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן׃ אֱלֹהֵי מַסֵּכָה לֹא תַעֲשֶׂה־לָּךְ׃ אֶת־
18

ר רבתי v. 14.

12. *a snare.* Fraternisation with the heathen would inevitably lead to idol-worship, and bring disaster upon the Israelites, as proved abundantly in the time of the Judges.

13. *break down.* All forms of heathenish worship are to be obliterated.

altars. On which human sacrifice was not uncommon.

pillars. See on XXIII, 24. Wooden poles, around which immoral orgies were carried on.

Asherim. "Probably wooden symbols of a goddess Ashera" (RV Margin), the Venus of the Phoenicians, Ashtoreth, Astarte. Immoral rites were practised at these shrines.

14. *name.* *i.e.* character (cf. XXXIII, 19).

a jealous God. See on XX, 5.

15. *go a whoring.* Better, *go astray* (AJ); the usual Heb. idiom for exchanging the worship of God of Israel for the foul and licentious idolatry of the Canaanites.

call thee. *i.e.* invite thee.

eat of their sacrifice. To partake of the flesh of a heathen sacrifice would be tantamount to apostasy, since religious ideas were associated with a sacrificial meal.

16. *take of their daughters.* The dangers of intermarriage from the spiritual point of view were recognised by the Patriarchs (Gen. XXIV and XXVIII). They are emphasised

make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee : 13. but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim : 14. for thou shalt worship no other god : for the LORD, whose name is Jealous, is a jealous God : 15. lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of his sacrifice ; 16. and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17. Thou shalt make thee no molten gods. 18.

by Moses (Deut. VII, 3f) and by Joshua (Josh. XXIII, 12). The danger, though of a different character, is just as real to-day. The training of every Jewish child should be such that he remain part of Israel, that he continue the work of Israel, and that he make the building of a home *in* Israel the ambition of his youth and manhood. Intermarriage would then be out of the question for any son or daughter of Israel. Unlike other peoples, Israel does not wage any wars ; and rarely, therefore, does it require its children to lay down their lives in its defence ; but Judaism expects that its sons and daughters should feel themselves bound, even though the duty involve the sacrifice of precious affections, to refrain from courses of conduct that undermine the stability of Israel. " Every Jew who contemplates marriage outside the pale must regard himself as paving the way to a disruption which would be the final, as it would be the culminating, disaster in the history of his people " (M. Joseph).

17. *molten gods.* The " pillars " and " asherim " having been condemned as objects of worship, the warning against molten gods of silver and gold is repeated (XX, 23).

9 אַרְצָה וְיִשְׁתַּחוּ׃ וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי
יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ
ששי י לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃ וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת
בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְּכָל־
הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ
אֶת־מַעֲשֵׂה יְהוָה כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃
11 שְׁמָר־לְךָ אֵת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם הִנְנִי גֹרֵשׁ מִפָּנֶיךָ
אֶת־הָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃

will by no means clear the guilty. *i.e.* He will not allow the guilty to pass unpunished. Heb. *venakkeh lo yenakkeh* (XIII). The Rabbis explain: *venakkeh* "acquitting—the penitent; *lo yenakkeh*, but not acquitting—the impenitent." He is merciful and gracious and forgiving; but He will never obliterate the eternal and unbridgeable distinction between light and darkness, between good and evil. God cannot leave repeated wickedness and obstinate persistence in evil entirely unpunished. His goodness cannot destroy His justice. The sinner must suffer the consequences of his misdeeds. The unfailing and impartial consequences of sin help man to perceive that there is no "chance" in morals; The punishments of sin are thus not vindictive, but remedial.

visiting . . upon the children. See XX, 5. This law relates only to the consequences of sin. Pardon is not the remission of the *penalty*, but the forgiveness of the guilt and the removal of the sinfulness. The misdeeds of those who are God's enemies are visited only to the third and fourth generation, whereas His mercy to those who love Him is unto a thousand generations.

8–9. Moses' Prayer

8. *made haste.* Upon learning the prominent place that mercy held in the Divine Nature, Moses immediately supplicates God to exercise His quality of mercy in favour of Israel.

his head toward the earth, and worshipped. 9. And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.*vi 10. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD, for it is a terrible thing that I do with thee. 11. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12. Take heed to thyself, lest thou

9. *our iniquity.* Moses identified himself with his people. He speaks of "our" iniquity. Similarly in the Liturgy of the Synagogue, especially in the Confession of the Day of Atonement, the prayers are composed in the plural ("*we* have sinned," etc.); for the Rabbis exhort, "The individual should associate himself with the Community in all his supplications."

for thine inheritance. i.e. by Thy presence in Israel's midst, acknowledge the people as Thine.

10–26. THE RENEWAL AND CONDITIONS OF THE COVENANT

10. *I make a covenant.* In answer to Moses' petition, God will go in the midst of Israel.

thy people. God will manifest wondrous deeds on their behalf, to convince them that He is desirous of leading them to their destination.

terrible. Better, *tremendous* (AJ).

11. *command thee. i.e.* Israel, as in XXXIII, 2f.

ה וַיֵּרֶד יְהוָה

6 בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְהוָה: וַיַּעֲבֹר יְהוָה ׀
עַל־פָּנָיו וַיִּקְרָא יְהוָה ׀ יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם
7 וְרַב־חֶסֶד וֶאֱמֶת: נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע
וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה ׀ פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־
8 בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים: וַיְמַהֵר מֹשֶׁה וַיִּקֹּד

7. v. טן רבתי

5. *stood.* The subject is "the Lord" (Ibn Ezra, Nachmanides).

6. *proclaimed.* God reveals the "name of the Lord," *i.e.* His characteristic qualities, to Moses. The Rabbis held that there are thirteen distinct attributes in these two verses; though there are differences as to their precise enumeration. The enumeration in the following comments is in accordance with the views of Rabbenu Tam, Ibn Ezra, Mendelssohn and Reggio.

the LORD, *the* LORD. Heb. *Adonay, Adonay* (I and II). ADONAY denotes God in His attribute of mercy; and the repetition is explained in the Talmud as meaning, "I am the merciful God before a man commits a sin, and I am the same merciful and forgiving God after a man has sinned. Whatever change has to be wrought, must be in the heart of the sinner; not in the nature of the Deity. He is the same after a man has sinned, as He was before a man has sinned."

God. Heb. *el* (III). The all-mighty Lord of the Universe, Ruler of Nature and mankind.

full of compassion. Heb. *rachum* (IV); full of affectionate sympathy for the sufferings and miseries of human frailty.

and gracious. Heb. *ve-channun* (V); assisting and helping; consoling the afflicted and raising up the oppressed. "In man these two qualities manifest themselves fitfully and temporarily; he is מרחם וחונן. It is otherwise in God: in Him, compassion and grace are permanent, inherent and necessary emanations of His nature. Hence, He alone can be spoken of as *rachum ve-channun*" (Mendelssohn).

slow to anger. Heb. *erech appayim;* (VI); not hastening to punish the sinner, but affording him opportunities to retrace his evil courses.

descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 6. And the LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; 7. keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. 8. And Moses made haste, and bowed

plenteous in mercy. Heb. *rav chesed* (VII); granting His gifts and blessings beyond the deserts of man.

and truth. Heb. *ve-emess* (VIII); eternally true to Himself, pursuing His inscrutable plans for the salvation of mankind, and rewarding those who are obedient to His will. Note that "chesed," lovingkindness, precedes "emess," truth, both here and generally throughout Scripture; as if to say, "Speak the truth by all means; but be quite sure that you speak the truth *in love*." It makes all the difference in the world whether, in judging our fellowmen, and "speaking the truth" of our neighbour, we put lovingkindness in the first, or whether we put it in the second, place.

7. *keeping mercy unto thousands.* Heb. *notzer chesed laalafim* (IX). Remembering the good deeds of the ancestors to the thousandth generation, and reserving reward and recompense to the remotest descendants.

forgiving iniquity. Heb. *noseh avon* (X); bearing with indulgence the failings of man, and by forgiveness restoring him to the original purity of his soul. The Heb. for "iniquity" is *avon*; sins committed from evil disposition.

transgression. Heb. *pesha* (XI); evil deeds springing from malice and rebellion against the Divine.

sin. Heb. *chattaah* (XII); shortcomings due to heedlessness and error.

לד Cap. XXXIV. לד

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּסָל־לְךָ שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים
וְכָתַבְתִּי עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת
2 הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ: וֶהְיֵה נָכֹן לַבֹּקֶר וְעָלִיתָ בַבֹּקֶר
3 אֶל־הַר סִינַי וְנִצַּבְתָּ לִי שָׁם עַל־רֹאשׁ הָהָר: וְאִישׁ לֹא
יַעֲלֶה עִמָּךְ וְגַם־אִישׁ אַל־יֵרָא בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבָּקָר
4 אַל־יִרְעוּ אֶל־מוּל הָהָר הַהוּא: וַיִּפְסֹל שְׁנֵי לֻחֹת אֲבָנִים
כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה בַבֹּקֶר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר
צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לֻחֹת אֲבָנִים:

Chapter XXIV

1. *hew thee two tables.* The vision of God which was now to be granted to Moses marks the re-establishment of the Covenant between God and Israel that had been annulled by the apostasy in connection with the Golden Calf. Therefore, the broken Tables of the Law are replaced by new Tables.

2. *be ready.* Even a man living a life so consecrated as Moses must "prepare to meet his God" by self-purification; cf. xix, 10.

top of the mount. From whence God had proclaimed the Ten Words (xix, 20).

3. *no man.* Neither Aaron (xix, 17), nor the elders (xxiv, 9) were to be with him on the mountain. Moses alone was this time to witness the Revelation. The Rabbis remark that the first Tables were given amid great pomp and upheaval, physical and psychic; and they were destroyed. The Second Revelation was given in silence, to one human soul, alone in mystic communion with His Maker; and these Tables endured, for the salvation of Israel and mankind.

4. *went up.* Tradition relates that Moses ascended on the first day of Ellul, and remaining on the Mount forty days,

CHAPTER XXXIV

34 1. And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. 2. And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. 3. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. 4. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. 5. And the LORD

descended on the tenth of Tishri, the Day of Atonement, on which day he brought the tidings of God's perfect pardon unto the sinful people.

5–7. THE REVELATION OF GOD'S NATURE IN THE THIRTEEN ATTRIBUTES

God's "ways" are now proclaimed unto Moses in the thirteen characteristic qualities of the Divine Nature, enumerated in *v.* 6 and 7. Judaism has been very chary of definitions of God. He is the *En sof*, the Infinite, the Undefinable. However, the Thirteen Attributes give us a definition of God in ethical terms. All schools of Jewish thought agree that these momentous and sublime attributes enshrine some of the most distinctive doctrines of Judaism. The Rabbis made *v.* 6 and 7, containing the Thirteen Attributes of Divine Mercy, the dominant refrain in all prayers of repentance.

וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי
כ אֶת־אֲשֶׁר אֲרַחֵם׃ וַיֹּאמֶר לֹא תוּכַל לְרְאֹת אֶת־פָּנָי כִּי
21 לֹא־יִרְאַנִי הָאָדָם וָחָי׃ וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ
22 עַל־הַצּוּר׃ וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר
23 וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃ וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ
חמישי אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃ פ

Lev. XIX, 2. "Ye shall be holy, the LORD your God am holy." Israel is not only to serve God, but to imitate Him. Mortal man, however, cannot imitate God's infinity, omnipotence or eternity. That side of His nature, which is beyond human comprehension, is also beyond human imitation. But we *can* know His "goodness," and we can follow *His ways of mercy and forgiveness*. Thus, pity is a Divine attribute; and man is never nearer to the Divine than in his compassionate moments. God's merciful qualities are, therefore, the most real links between God and Man. "Even as I am merciful, be thou merciful; even as I am gracious, be thou gracious," is the Rabbinic translation of the great commandment of the Imitation of God.

proclaim the name of the LORD. The term "Name" has here the same significance as in III, 13f, and denotes the Divine essence, nature, and character.

I will be gracious. God will show mercy to those who deserve it. Who these are, is not expressly stated; but fallen and penitent Israel is intended (Driver). The Heb. idiom employed here, is the same as in "send by the hand of him whom thou wilt send" (IV, 13).

20. *see my face.* Moses desires to know what no human being can fathom, what no human language can express. His request, however, is not due to curiosity, but in order to confirm the promise in *v.* 14.

and live. The expression that a mortal cannot see God and live is frequently found in Scripture.

21. *upon the rock.* Of Sinai.

goodness pass before thee, and will proclaim the name of the LORD before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20. And he said, Thou canst not see my face: for man shall not see me and live. 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon the rock: 22. and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: 23. and I will take away mine hand, and thou shalt see my back: but my face shall not be seen.*v

23. *my face shall not be seen.* When God passes by, presumably in the form of fire (see XXIV, 17), Moses will be sheltered in "a cleft of the rock." He will thus not see "the face," the full Manifestation of the Divine radiance; but only its afterglow, "the back," so to speak. It is, of course, quite impossible to penetrate the full mystery of these words, conveying sublime truths concerning the Divine nature in the ordinary language of man. Many interpreters deduce from this passage the teaching that no living being can see God's face, *i.e.* penetrate His eternal essence. It is only from the *rearward* that we can know Him. Even as a ship sails through the waters of ocean and leaves its wake behind, so God may be known by His Divine "footprints" in human history, by His traces in the human soul.

13 אָמַרְתָּ יְדַעְתִּיךָ בְשֵׁם וְגַם־מָצָאתָ חֵן בְּעֵינָי: וְעַתָּה אִם־
נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדִעֵנִי נָא אֶת־דְּרָכֶךָ וְאֵדָעֲךָ לְמַעַן
14 אֶמְצָא־חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עַמְּךָ הַגּוֹי הַזֶּה: וַיֹּאמֶר פָּנַי
טו יֵלֵכוּ וְהֵנַחְתִּי לָךְ: וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הֹלְכִים אַל־
16 תַּעֲלֵנוּ מִזֶּה: וּבַמֶּה ו יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי
וְעַמֶּךָ הֲלוֹא בְלֶכְתְּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכֹּל־הָעָם
רביעי אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: פ
17 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ
18 אֶעֱשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינַי וָאֵדָעֲךָ בְּשֵׁם: וַיֹּאמֶר הַרְאֵנִי
19 נָא אֶת־כְּבֹדֶךָ: וַיֹּאמֶר אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ

I know thee by name. *i.e.* selected thee to fulfil My commission. Moses recalls these words of graciousness, for the purpose of contrasting them with the hopeless position in which he now finds himself.

13. *shew me.* lit. "make me to know."

thy ways. The Talmud understands Moses' request as a desire to know the principles on which God deals with human beings, granting prosperity to some and adversity to others; to understand God's nature, in order that he might lead and govern the people in accordance with the Divine will.

this nation is thy people. And should not be left without the inspiration of God's Presence.

14. *my presence.* Heb. *panai.* The expression is synonymous with "I" (cf. II Sam. xvii, 11). Onkelos renders by, "My Shechinah."

give thee rest. In the Promised Land. "Thee" refers to the people, as in *v.* 2f above.

15. *carry us not up hence.* Unless the Divine Presence be in their midst when they proceed on their journey, Moses begs that they stay at Sinai—a spot which had been hallowed by the Revelation.

16. *separated.* Israel's distinctiveness consisted solely in the Divine nearness to Israel.

me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy ways, that I may know thee, to the end that I may find grace in thy sight: and consider that this nation is thy people. 14. And he said, My presence shall go with thee, and I will give thee rest. 15. And he said unto him, If thy presence go not with me, carry us not up hence. 16. For wherein now shall it be known that I have found grace in thy sight, I and thy people? is it not in that thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth?*iv

17. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18. And he said, Shew me, I pray thee, thy glory. 19. And he said, I will make all my

17. *this thing also.* Better, *even this thing that thou hast spoken will I do.*"

18. *thy glory.* Emboldened by the success of his plea on behalf of the people, Moses begs the privilege of being acquainted with "the glory of God," *i.e.* with His eternal qualities. "The glory of the Lord is in this instance the same as He Himself; and the expression *Thy glory* has been substituted for the word *Thyself*, as a tribute of homage" (Maimonides).

19. *my goodness.* God's moral attributes. The revelation of these Attributes of love and mercy is the source of the sublime principle of the *Imitation of God*, הדבקת במדותיו של הקב״ה. This Jewish ideal, "one of the most advanced triumphs of Religion," goes back to the Divine demand in

9 מֹשֶׁה עַד־בֹּאוֹ הָאֹהֱלָה: וְהָיָה כְּבֹא מֹשֶׁה הָאֹהֱלָה יֵרַד
י עַמּוּד הֶעָנָן וְעָמַד פֶּתַח הָאֹהֶל וְדִבֶּר עִם־מֹשֶׁה: וְרָאָה
כָל־הָעָם אֶת־עַמּוּד הֶעָנָן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל־הָעָם
11 וְהִשְׁתַּחֲוּוּ אִישׁ פֶּתַח אָהֳלוֹ: וְדִבֶּר יְהוָה אֶל־מֹשֶׁה פָּנִים
אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה
שלישי וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל: פ
12 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אַתָּה אֹמֵר אֵלַי הַעַל אֶת־
הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתַּנִי אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה

8. *rose up.* In reverence.

looked after Moses. Followed him reverently with their eyes.

9. *pillar of cloud.* The visible representation of the Shechinah (XIII, 21).

stood. *i.e.* remained.

spake. The subject, "the Lord," is not stated; cf. Ezek. II, 1.

10. *worshipped.* Prostrated themselves to the ground.

11. *face to face.* *i.e.* not in obscure visions and dreams, nor in enigmatical allusions, but distinctly. "As in a clear mirror was the Divine message reflected in Moses' mind," say the Rabbis; see p. 235.

he turned again. He only left them when it was essential to consult God, and then he would return into the camp.

his minister. His attendant; cf. XXIV, 13.

a young man. So called because he performed for Moses humble services, such as are generally given only by a youthful follower (Ibn Ezra). The Heb. term, *naar* may also denote an unmarried man (Ehrlich); he was, therefore, able permanently to remain in charge of the tent. No children of Joshua are mentioned in the genealogical table in I Chron. VII, 27.

12–XXXIV, 7. Moses' Prayer, the Second Tables, and the Thirteen Attributes of God's Nature

After Israel had danced before the Golden Calf, and the

the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. 9. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and the LORD spake with Moses. 10. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. 11. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.*iii

12. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with

Tables of the Law lay shattered at the foot of Sinai, Moses again ascended the mountain, and prostrated himself in prayer before God. After forty days, he returns unto Israel, when, in addition to new Tables of the Law, he brings a Heavenly commentary on that Law, the thirteen attributes of the Divine Nature, שלוש עשרה מדות each a synonym of the everlasting mercy of God.

12. *whom thou wilt send.* Moses, deprived of the assurance of God's Presence, feels that the task imposed upon him, "Bring up this people," is far too difficult to undertake. He, therefore, pleads for the Divine assistance.

thou hast said. The Torah has not recorded the circumstances in which the words that follow were spoken by God: but they might well have been uttered when He desired to destroy the Israelites and make "a great nation" of Moses (XXXII, 10).

מַלְאָךְ וְגֵרַשְׁתִּי אֶת־הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי
3 וְהַיְבוּסִי: אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ כִּי לֹא אֶעֱלֶה בְקִרְבְּךָ
4 כִּי עַם־קְשֵׁה־עֹרֶף אַתָּה פֶּן־אֲכַלְךָ בַּדָּרֶךְ: וַיִּשְׁמַע הָעָם
אֶת־הַדָּבָר הָרָע הַזֶּה וַיִּתְאַבֵּלוּ וְלֹא־שָׁתוּ אִישׁ עֶדְיוֹ עָלָיו:
ה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־בְּנֵי־יִשְׂרָאֵל אַתֶּם עַם־
קְשֵׁה־עֹרֶף רֶגַע אֶחָד אֶעֱלֶה בְקִרְבְּךָ וְכִלִּיתִיךָ וְעַתָּה הוֹרֵד
6 עֶדְיְךָ מֵעָלֶיךָ וְאֵדְעָה מָה אֶעֱשֶׂה־לָּךְ: וַיִּתְנַצְּלוּ בְנֵי־
7 יִשְׂרָאֵל אֶת־עֶדְיָם מֵהַר חוֹרֵב: וּמֹשֶׁה יִקַּח אֶת־הָאֹהֶל
וְנָטָה־לוֹ ו מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן־הַמַּחֲנֶה וְקָרָא לוֹ
אֹהֶל מוֹעֵד וְהָיָה כָּל־מְבַקֵּשׁ יְהוָה יֵצֵא אֶל־אֹהֶל מוֹעֵד
8 אֲשֶׁר מִחוּץ לַמַּחֲנֶה: וְהָיָה כְּצֵאת מֹשֶׁה אֶל־הָאֹהֶל
יָקוּמוּ כָּל־הָעָם וְנִצְּבוּ אִישׁ פֶּתַח אָהֳלוֹ וְהִבִּיטוּ אַחֲרֵי

2. *before thee.* *i.e.* before Israel, to whom this message was to be delivered.

3. *lest I consume thee.* The Divine Presence could only abide in the midst of a holy people. Another act of treason on their part might well bring about their utter destruction.

4. *these evil tidings.* That God's spirit would not dwell with them (Rashi).

5. *that I may know.* A consoling message to the people. They had shown their remorse by stripping themselves of their ornaments. If they persevered in this chastened frame of mind, God would show His mercy and turn to them with favour.

7–11. Moses and his Tent of Meeting

7. *used to take.* From the time of the sin of the Golden Calf onwards (Rashi), until the Sanctuary had been erected.

the tent. Despite the use of the definite article, the allusion cannot be to the "Tent of Meeting" mentioned in XXVII, 21, as that was not yet in existence. It may point back to Moses' tent, which is referred to in XVIII, 7, where Moses used to receive the people who came to him with their disputes.

I give it : 2. and I will send an angel before thee : and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite : 3. unto a land flowing with milk and honey : for I will not go up in the midst of thee ; for thou art a stiffnecked people : lest I consume thee in the way. 4. And when the people heard these evil tidings, they mourned : and no man did put on him his. ornaments. 5. And the LORD said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people : if I go up into the midst of thee for one moment, I shall consume thee : therefore now put off thy ornaments from thee, that I may know what to do unto thee. 6. And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

7. Now Moses used to take the tent and to pitch it without the camp, afar off from the camp ; and he called it, The tent of meeting. And it came to pass, that every one which sought the LORD went out unto the tent of meeting, which was without the camp. 8. And it came to pass, when Moses went out unto

sought the LORD. Through the medium of Moses. Hence the Talmud declares that one who seeks religious guidance at the hands of a fully qualified religious teacher is as though he inquired of God Himself.

without the camp. Because the camp had been defiled by the Golden Calf, and the sins of the people had removed the Divine Presence from their midst ; but Moses, who was innocent of guilt, was not for that reason debarred from communion with God.

31 אֶל־יְהוָה אוֹלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם׃ וַיָּשָׁב מֹשֶׁה אֶל־
יְהוָה וַיֹּאמַר אָנָּא חָטָא הָעָם הַזֶּה חַטָּאָה גְדֹלָה וַיַּעֲשׂוּ
32 לָהֶם אֱלֹהֵי זָהָב׃ וְעַתָּה אִם־תִּשָּׂא חַטָּאתָם וְאִם־אַיִן מְחֵנִי
33 נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מִי אֲשֶׁר
34 חָטָא־לִי אֶמְחֶנּוּ מִסִּפְרִי׃ וְעַתָּה לֵךְ ׀ נְחֵה אֶת־הָעָם אֶל
אֲשֶׁר־דִּבַּרְתִּי לָךְ הִנֵּה מַלְאָכִי יֵלֵךְ לְפָנֶיךָ וּבְיוֹם פָּקְדִי
לה וּפָקַדְתִּי עֲלֵהֶם חַטָּאתָם׃ וַיִּגֹּף יְהוָה אֶת־הָעָם עַל אֲשֶׁר
עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן׃ ס

Cap. XXXIII. לג

לג
א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵךְ עֲלֵה מִזֶּה אַתָּה וְהָעָם אֲשֶׁר
הֶעֱלִיתָ מֵאֶרֶץ מִצְרַיִם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם
2 לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה׃ וְשָׁלַחְתִּי לְפָנֶיךָ

ב טעמים v. 31.

32. *if thou wilt forgive.* Words as, "I am content to live," must be supplied. This suppressing of part of a conditional sentence, is not unusual in Hebrew.

blot me. Moses lived only for his people. If they were destroyed, he had no desire for life. "This verse is one of the most beautiful and impressive in the whole of Scripture, strikingly depicting Moses' affection and self-devotion for his people" (Driver).

thy book. In which the destinies of human beings are recorded; cf. Mal. III, 16, and Psalm CXXXIX, 16.

33. *him will I blot out of my book.* God will not permit Moses to suffer vicariously for others. Judaism recognises neither vicarious punishment nor vicarious atonement. "The soul that sinneth, *it* shall die"—unless by repentance and good deeds it gains the Divine forgiveness.

34. *mine angel.* Not God Himself, because He cannot overlook what the people had done. For the "angel," see on XXIII, 20.

when I visit. Moffatt: "Yet when I am punishing, I will punish them for their sin." The day of reckoning is only

for your sin. 31. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32. Yet now, if thou wilt forgive their sin— ; and if not, blot me, I pray thee, out of thy book which thou hast written. 33. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34. And now go, lead the people unto the place of which I have spoken unto thee : behold, mine angel shall go before thee : nevertheless in the day when I visit, I will visit their sin upon them. 35. And the LORD smote the people, because they made the calf, which Aaron made.

CHAPTER XXXIII

33 1. And the LORD spake unto Moses, Depart, go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will

postponed ; but, for the sake of Moses, the people shall, nevertheless, be led to the Land of Promise.

35. *smote.* A note confirming the words of the last sentence. Punishment was subsequently exacted from the people (Ibn Ezra).

CHAPTER XXXIII

1–6. THE CONTRITION OF THE PEOPLE

1. *thou and the people.* Not " thy people," as in XXXII, 7. God no longer utterly repudiates them.

אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה ו משֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ
24 מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃ וָאֹמַר לָהֶם לִמִי זָהָב
הִתְפָּרָקוּ וַיִּתְּנוּ־לִי וָאַשְׁלִכֵהוּ בָּאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה׃
כה וַיַּרְא מֹשֶׁה אֶת־הָעָם כִּי פָרֻעַ הוּא כִּי־פְרָעֹה אַהֲרֹן
26 לְשִׁמְצָה בְּקָמֵיהֶם׃ וַיַּעֲמֹד מֹשֶׁה בְּשַׁעַר הַמַּחֲנֶה וַיֹּאמֶר
27 מִי לַיהוָה אֵלָי וַיֵּאָסְפוּ אֵלָיו כָּל־בְּנֵי לֵוִי׃ וַיֹּאמֶר לָהֶם
כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שִׂימוּ אִישׁ־חַרְבּוֹ עַל־יְרֵכוֹ
עִבְרוּ וָשׁוּבוּ מִשַּׁעַר לַשַּׁעַר בַּמַּחֲנֶה וְהִרְגוּ אִישׁ־אֶת־אָחִיו
28 וְאִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־קְרֹבוֹ׃ וַיַּעֲשׂוּ בְנֵי־לֵוִי כִּדְבַר
מֹשֶׁה וַיִּפֹּל מִן־הָעָם בַּיּוֹם הַהוּא כִּשְׁלֹשֶׁת אַלְפֵי אִישׁ׃
29 וַיֹּאמֶר מֹשֶׁה מַלְאוּ יֶדְכֶם הַיּוֹם לַיהוָה כִּי אִישׁ בִּבְנוֹ
ל וּבְאָחִיו וְלָתֵת עֲלֵיכֶם הַיּוֹם בְּרָכָה׃ וַיְהִי מִמָּחֳרָת וַיֹּאמֶר
מֹשֶׁה אֶל־הָעָם אַתֶּם חֲטָאתֶם חֲטָאָה גְדֹלָה וְעַתָּה אֶעֱלֶה

ק׳ דבוקה v. 25.

24. *there came out this calf*. As if it happened by itself! Aaron's two pleas of compulsion and accident are the usual excuses in palliation of wrongdoing. His want of moral courage evoked the Divine displeasure; Deut. IX, 20.

25. *broken loose*. From their loyalty to God.

a derision. God's punishment of their sin would render them ignominious in the eyes of the neighbouring hostile peoples.

26. *whoso is on the* LORD'S *side*. By not having had any share in the idolatry.

27. *thus saith the* LORD. The Mechilta explains that Moses applied the law of XXII, 19. "He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed."

from gate to gate. From one end of the camp to the other.

his brother. He summoned the Levites to kill the criminals with the sword, and not even to spare their nearest relatives if among the criminals. "Brother" is often used in Heb. in the sense of "relative."

of him. 24. And I said unto them, Whosoever hath any gold, let them break it off; so they gave it me: and I cast it into the fire, and there came out this calf. 25. And when Moses saw that the people were broken loose; for Aaron had let them loose for a derision among their enemies: 26. then Moses stood in the gate of the camp, and said, Whoso is on the LORD'S side, let him come unto me. And all the sons of Levi gathered themselves together unto him. 27. And he said unto them, Thus saith the LORD, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. 28. And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 29. And Moses said, Consecrate yourselves to-day to the LORD, yea, every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. 30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make atonement

29. *consecrate yourselves to the* LORD. lit. "fill your hand to the LORD," see on XXVIII, 41; usually taken to mean that as a reward for fidelity and zeal, the tribe of Levi was to be given the charge of the Sanctuary.

a blessing. The privilege of being His servant.

30. *make atonement.* By intercession, win God's forgiveness for the people.

18 אֶל־מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה׃ וַיֹּאמֶר אֵין קוֹל עַנּוֹת
19 גְּבוּרָה וְאֵין קוֹל עַנּוֹת חֲלוּשָׁה קוֹל עַנּוֹת אָנֹכִי שֹׁמֵעַ׃ וַיְהִי
כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיַּרְא אֶת־הָעֵגֶל וּמְחֹלֹת וַיִּחַר־
אַף מֹשֶׁה וַיַּשְׁלֵךְ מִיָּדָו אֶת־הַלֻּחֹת וַיְשַׁבֵּר אֹתָם תַּחַת
כ הָהָר׃ וַיִּקַּח אֶת־הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחַן עַד
אֲשֶׁר־דַּק וַיִּזֹר עַל־פְּנֵי הַמַּיִם וַיַּשְׁקְ אֶת־בְּנֵי יִשְׂרָאֵל׃
21 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן מֶה־עָשָׂה לְךָ הָעָם הַזֶּה כִּי־הֵבֵאתָ
22 עָלָיו חֲטָאָה גְדֹלָה׃ וַיֹּאמֶר אַהֲרֹן אַל־יִחַר אַף אֲדֹנִי אַתָּה
23 יָדַעְתָּ אֶת־הָעָם כִּי בְרָע הוּא׃ וַיֹּאמְרוּ לִי עֲשֵׂה־לָנוּ אֱלֹהִים

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19. ז מדוי ק

18. *sing.* *i.e.* answer in song; the answering voices of singers.

19. *Moses' anger waxed hot, and he cast the tables . . . . . and brake them.* This represents one of the highest moments in the life of the Lawgiver. The Heb. term translated by "anger" covers both *anger* and *indignation*. Now, it was not *anger* that caused him to shatter the Tables. "He who breaks anything in anger is as if he were an idolater," say the Rabbis. Anger is selfish and blind, and a purely emotional reaction against an injury received. Thus, when a child hurts its foot against a stone, it is often so unreasonably angry as to strike the stone. Altogether different is the moral feeling of *indignation* that sweeps over us whenever we see a great wrong committed; not because it injures *us*, as is always the case in anger, but because the wrong is an outrage against justice and right. Such a feeling of righteous indignation filled Moses when he beheld a People that had been at Sinai, dancing before a golden calf! A mob guilty of such base and senseless ingratitude to God was, he felt, unworthy of the Divine Tables of the Law.

beneath the mount. At its foot.

20. *which they had made.* By contributing the gold, the Israelites were co-makers of the calf with Aaron.

the camp. 18. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. 19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. 21. And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin upon them? 22. And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on evil. 23. For they said unto me, Make us a god, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become

strewed it upon the water. An emblem of perfect annihilation. In Deut. IX, 21, it is mentioned that a brook "descended out of the mount."

made the children of Israel drink. The Talmud compares this act with the ordeal imposed upon a suspected wife (Num. V); the drink harmfully affecting anyone who had been guilty, and leaving the innocent immune.

21. *brought a great sin upon them.* The participation of Aaron in such an offence fills Moses with amazement; and he demands an explanation.

22. *set on evil.* Aaron puts the whole blame on others.

11 לִנְוֹי גָּדוֹל׃ וַיְחַל מֹשֶׁה אֶת־פְּנֵי יְהוָה אֱלֹהָיו וַיֹּאמֶר לָמָּה
יְהוָה יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ
12 גָּדוֹל וּבְיָד חֲזָקָה׃ לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה
הוֹצִיאָם לַהֲרֹג אֹתָם בֶּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה
שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ׃ זְכֹר לְאַבְרָהָם
13 לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ וַתְּדַבֵּר
אֲלֵהֶם אַרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמַיִם וְכָל־הָאָרֶץ
14 הַזֹּאת אֲשֶׁר אָמַרְתִּי אֶתֵּן לְזַרְעֲכֶם וְנָחֲלוּ לְעֹלָם׃ וַיִּנָּחֶם
יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ׃ פ
טו וַיֵּפֶן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיָדוֹ לֻחֹת
16 כְּתֻבִים מִשְּׁנֵי עִבְרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתֻבִים׃ וְהַלֻּחֹת
מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא חָרוּת
17 עַל־הַלֻּחֹת׃ וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בְּרֵעֹה וַיֹּאמֶר

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v. 17. ברע ק

12. *for evil.* With evil intent. Such would be the mockery of the Egyptians, if Israel were now to perish; cf. x, 10.

the mountains. Of the Peninsula of Sinai.

repent. Heb. idiom often attributes to God the feelings or emotions of man. God is thus said to "repent," when, in consequence of a change in the character and conduct of men, He makes a corresponding change in the purpose towards them which he had previously announced (Driver).

13. *by thine own self.* By the great Name which endures for all eternity.

15–20. Moses returns to the Camp

16. *the work of God.* The horror which Moses experienced when he saw the Israelites dancing round their idol was so great that he shattered the Tablets, although they were made by God Himself.

11. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? 12. Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14. And the LORD repented of the evil which he said he would do unto his people.

15. And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. 16. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 17. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in

17. *Joshua.* Moses had left him on the lower slope of the mountain (XXIV, 13); and, consequently, Joshua was in ignorance of what had transpired.

ה הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם׃ וַיַּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא
6 אַהֲרֹן וַיֹּאמַר חַג לַיהוָה מָחָר׃ וַיַּשְׁכִּימוּ מִמָּחֳרָת וַיַּעֲלוּ עֹלֹת
וַיַּגְּשׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׁתוּ וַיָּקֻמוּ לְצַחֵק׃ פ
7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֶךְ־רֵד כִּי שִׁחֵת עַמְּךָ אֲשֶׁר הֶעֱלִיתָ
8 מֵאֶרֶץ מִצְרָיִם׃ סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם עָשׂוּ
לָהֶם עֵגֶל מַסֵּכָה וַיִּשְׁתַּחֲווּ־לוֹ וַיִּזְבְּחוּ־לוֹ וַיֹּאמְרוּ אֵלֶּה
9 אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם׃ וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא׃
י וְעַתָּה הַנִּיחָה לִּי וְיִחַר־אַפִּי בָהֶם וַאֲכַלֵּם וְאֶעֱשֶׂה אֹתְךָ

5. *to-morrow*. The postponement, the Rabbis say, was due to Aaron's confident hope that Moses would appear by then, and the feast in honour of the calf would be changed into "a feast to the LORD." Yehudah Hallevi declares, "the people did not intend to give up their allegiance to God." They wanted a *visible symbolic representation* of the God who brought them out of Egypt. Their sin was not a breach of the First, but of the Second Commandment.

The conduct of Aaron throughout this incident is difficult to understand. There is, however, an explanation, though no excuse, for his behaviour. Tradition makes love of peace the outstanding trait of his nature. Always a lover of peace and a pursuer of peace, and thinking that resistance was futile, he acquiesced in the people's demand. There would doubtless have been many to side with him, but he feared division that might result in bloodshed.

6. *on the morrow*. After the altar had been erected.

burnt offerings. Cf. xx, 24.

to eat and to drink. Possibly a sacramental meal is intended (see on xxiv, 11).

to play. Or, "to make merry." By dancing and singing (cf. *v*. 18f), which usually figured in the religious celebrations of heathen peoples.

7. *thy people*. God disowns the sinful Israelites. He refuses to acknowledge them as His people. The Rabbis, on the other hand, understand "*thy* people which thou broughtest up out of the land of Egypt" as an allusion to

land of Egypt. 5. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to the LORD. 6. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7. And the LORD spake unto Moses, Go, get thee down; for thy people, which thou broughtest up out of the land of Egypt, have corrupted themselves: 8. they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. 9. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10. now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 11.

the mixed multitude. It was not God who had brought these out of Egypt, but Moses had allowed them to accompany the Israelites.

8. *quickly.* It was less than six weeks since they had heard the Voice of God declaring, "Thou shalt not make unto thee a graven image."

9. *stiffnecked.* Obstinate; here, persisting in its idolatry. The figure is taken from a stubborn ox that refuses to submit to the yoke.

10. *let me alone.* The Rabbis explain this to mean that Moses understood from these Divine words that his intercession alone could save the Israelites from the extermination which threatened them.

לב

Cap. XXXII. לב

א וַיַּרְא הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם
עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם ׀ עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר
יֵלְכוּ לְפָנֵינוּ כִּי־זֶה ׀ מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ
2 מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃ וַיֹּאמֶר אֲלֵהֶם אַהֲרֹן
פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם
3 וְהָבִיאוּ אֵלָי׃ וַיִּתְפָּרְקוּ כָּל־הָעָם אֶת־נִזְמֵי הַזָּהָב אֲשֶׁר
4 בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל־אַהֲרֹן׃ וַיִּקַּח מִיָּדָם וַיָּצַר אֹתוֹ בַּחֶרֶט
וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר

Chapter XXXII

The Golden Calf and the Idolatry of the People

1. *delayed.* The Rabbis explain that the people expected Moses to return on the fortieth day, inclusive of the day of his ascent; but he remained forty clear days on Mount Sinai. When he did not appear on the day they expected him, the people concluded that he was dead, and a feeling of utter helplessness possessed them. They demanded a visible god. That day was, according to Tradition, the 17th of Tammuz, a date which in the later history was connected with the overthrow of the Temple.

unto Aaron. When Moses departed from the camp, he left Aaron and Hur in charge (xxiv, 14). Why, then, is Aaron alone mentioned here? Tradition relates that Hur resisted the people's demand, and was put to death by them. Aaron, seeing the determination of the people, decided to work for gaining time till the arrival of Moses.

make us a god. R.V. Text translates, "make us gods."

which shall go before us. The "god" was to replace Moses as their leader.

CHAPTER XXXII

32 1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us a god which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. 2. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. 3. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. 4. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, This is thy god, O Israel, which brought thee up out of the

2. *break off.* Aaron's intention may have been to cool their ardour, thinking they would hesitate to sacrifice their ornaments.

3. *brake off.* To Aaron's astonishment, the people at once complied with his request. "What a fickle people!" say the Rabbis; "one day they give their silver and gold for the Sanctuary of God; and on the morrow, they do the same for a Golden Calf."

4. *fashioned it.* The golden articles were first melted, so that a mass of metal was formed, and this was shaped by Aaron into the semblance of a calf. The latter was the object of worship among Israel's Semitic kinsmen (see on 1, 7).

this is thy god. The RV Text translates, "These be thy gods."

14 לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי יְהוָה מְקַדִּשְׁכֶם: וּשְׁמַרְתֶּם אֶת־
הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־
הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:
טו שֵׁשֶׁת יָמִים יֵעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן
קֹדֶשׁ לַיהוָה כָּל־הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשַּׁבָּת מוֹת יוּמָת:
16 וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
17 לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
שני 18 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ: ס וַיִּתֵּן אֶל־מֹשֶׁה כְּכַלֹּתוֹ
לְדַבֵּר אִתּוֹ בְּהַר סִינָי שְׁנֵי לֻחֹת הָעֵדֻת לֻחֹת אֶבֶן כְּתֻבִים
בְּאֶצְבַּע אֱלֹהִים:

v. 14. קמץ מ״ק

14. *be put to death.* This extreme penalty was only to be inflicted if the culprit desecrated the Sabbath in the presence of two witnesses who had previously warned him of the punishment that awaited him.

15. *sabbath of solemn rest. i.e.* a complete cessation of work.

16. *a perpetual covenant.* The weekly hallowing of the Sabbath by the Israelites, being a proclamation of belief in God and obedience of His law, effects a perennial renewal of the covenant of God with the Patriarchs.

17. *in six days.* As in the fourth commandment (xx, 11).

ceased from work and rested. This is the rendering of (AJ), and is a departure from the RV, which renders, "rested and was refreshed."

the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he ceased from work, and rested.* ii

18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

18. MOSES RECEIVES THE TABLES OF STONE

18. *tables of the testimony.* *i.e.* the Decalogue (cf. XXV, 16).
tables of stone. See XXIV, 12.
finger of God. An expression for the ineffable sanctity of the Tables, and for the Divine source of their Message to the children of men.

v. 18 connects this chapter with the narrative of the Golden Calf in the chapter following. XXXII, 15 relates that Moses had the Tables in his hands, and this verse tells how he received them.

ה לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת: וּבִתְכֶלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
6 וְעִזִּים: וְעֹרוֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים וַעֲצֵי שִׁטִּים: שֶׁמֶן לַמָּאוֹר
בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: אַבְנֵי שֹׁהַם וְאַבְנֵי מִלֻּאִים
7 לָאֵפֹד וְלַחֹשֶׁן: וְכָל־חֲכַם־לֵב בָּכֶם יָבֹאוּ וְיַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה:
8 אֶת־הַמִּשְׁכָּן אֶת־אָהֳלוֹ וְאֶת־מִכְסֵהוּ אֶת־קְרָסָיו וְאֶת־קְרָשָׁיו אֶת־בְּרִיחוֹ
9 אֶת־עַמֻּדָיו וְאֶת־אֲדָנָיו: וְאֶת־הָאָרוֹן וְאֶת־הַבַּדִּים וְאֶת־הַכַּפֹּרֶת וְאֶת־
י פָּרֹכֶת הַמָּסָךְ: אֶת־הַשֻּׁלְחָן וְאֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו וְאֶת־לֶחֶם הַפָּנִים:
11 וְאֶת־מְנֹרַת הַמָּאוֹר וְאֶת־כֵּלֶיהָ וְאֶת־נֵרֹתֶיהָ וְאֶת־שֶׁמֶן הַמָּאוֹר: וְאֶת־
מִזְבַּח הַקְּטֹרֶת וְאֶת־בַּדָּיו וְאֶת־שֶׁמֶן הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים וְאֶת־
מָסַךְ הַפֶּתַח לְפֶתַח הַמִּשְׁכָּן: אֶת־מִזְבַּח הָעֹלָה וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־
לוֹ אֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ: אֶת־קַלְעֵי הֶחָצֵר אֶת־
עַמֻּדֶיהָ וְאֶת־אַדְנֵיהֶן וְאֵת מָסַךְ שַׁעַר הֶחָצֵר אֶת־יְתֵדֹתֶיהָ וְאֶת־מֵיתְרֵיהֶם
וְאֶת־כְּלִי שְׁרֵת הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן: וְאֶת
שֶׁמֶן הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים לַקֹּדֶשׁ כְּכֹל אֲשֶׁר־
צִוִּיתָךְ יַעֲשׂוּ: פ
12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
13 לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם

13–17. The Sabbath

13. *my sabbaths.* The work of constructing the Tabernacle that was now to commence was of the highest importance, and was work in the service of God; but it was not of greater importance than the Divinely-ordained Sabbath, and was not to be permitted to supersede it. Hence the repetition of the law of the Sabbath; cf. xxxv, 2.

a sign. The Sabbath was more than a day of rest. Its observance by the Israelite was a constantly recurring acknowledgment of God as the Creator of the Universe. It would be an open denial of God for an Israelite to desecrate the Sabbath, even in the construction of the Tabernacle; as well as a contradiction of the essential purpose of the Sanctuary, the sanctification of Israel's life in the service of God.

that ye may know. lit. "to know," and the subject has to be supplied. Rashi and Maimonides explain it to mean "that all nations shall know." Similarly Driver comments: "that all the world may recognise, by means of the Sabbath, that

devise cunning works, to work in gold, and in silver, and in brass, 5. and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. 6. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: 7. the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent; 8. and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense; 9. and the altar of burnt offering with all its vessels, and the laver and its base; 10. and the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office; 11. and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.

12. And the LORD spake unto Moses, saying, 13. Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD which sanctify you. 14. Ye shall keep

it is God Who sanctifies Israel, or provides it with the means of becoming a holy People." The Sabbath was recognised throughout the ancient world as the peculiar and distinctive festival of the Jewish people.

34 ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ
סַמִּים נָטָף ו וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד
לה יִהְיֶה: וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח
36 טָהוֹר קֹדֶשׁ: וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק וְנָתַתָּה מִמֶּנָּה לִפְנֵי
הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה קֹדֶשׁ קָדָשִׁים
37 תִּהְיֶה לָכֶם: וְהַקְּטֹרֶת אֲשֶׁר תַּעֲשֶׂה בְּמַתְכֻּנְתָּהּ לֹא
38 תַעֲשׂוּ לָכֶם קֹדֶשׁ תִּהְיֶה לְךָ לַיהוָה: אִישׁ אֲשֶׁר־יַעֲשֶׂה
כָמֹהָ לְהָרִיחַ בָּהּ וְנִכְרַת מֵעַמָּיו: ס

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2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל
3 בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה: וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים
4 בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה: לַחְשֹׁב מַחֲשָׁבֹת

34. *stacte*. A fragrant oil or resin. The Rabbis identified it with "balm of Gilead."

onycha. Obtained from certain shell-fish found in the Red Sea.

galbanum. Heb. חלבנה, the gum of a shrub, growing in Asia Minor and Persia. In contrast with the foregoing ingredients it did not have an agreeable odour. Its inclusion was intentional, say the Rabbis. As the galbanum is an essential ingredient of the sacred incense, even so is the prayer of the Congregation of Israel most acceptable to God when it includes the prayers of sinners and transgressors.

35. *art of the perfumer*. Special skill was also demanded for the compounding of the incense, secrets which were transmitted from generation to generation in the family of Abtinas, who were entrusted with its manufacture.

seasoned with salt. Or, "tempered together."

36. *beat . . . small*. The ingredients were mixed and melted

34. And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be a like weight; 35. and thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy. 36. and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy. 37. And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto thee holy for the LORD. 38. Whosoever shall make like unto that, to smell thereto, he shall be cut off from his people.

CHAPTER XXXI

31 1. And the LORD spake unto Moses, saying, 2. See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: 3. and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4. to

into a solid mass: portions of this were broken off, and beaten into a powder.

37. *holy for the* LORD. Preparation of incense from similar ingredients and in similar proportions for private or profane use is forbidden.

CHAPTER XXXI

1–11. THE CHIEF ARTIFICERS AND THEIR TASK

These verses are almost verbally repeated in XXXV, 30–XXXVI, 2, and will be there commented on.

כה וְעָשִׂיתָ אֹתוֹ שֶׁמֶן
מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־
26 קֹדֶשׁ יִהְיֶה׃ וּמָשַׁחְתָּ בּוֹ אֶת־אֹהֶל מוֹעֵד וְאֶת אֲרוֹן הָעֵדֻת׃
27 וְאֶת־הַשֻּׁלְחָן וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמְּנֹרָה וְאֶת־כֵּלֶיהָ וְאֵת
28 מִזְבַּח הַקְּטֹרֶת׃ וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־
29 הַכִּיֹּר וְאֶת־כַּנּוֹ׃ וְקִדַּשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קָדָשִׁים כָּל־
ל הַנֹּגֵעַ בָּהֶם יִקְדָּשׁ׃ וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּמְשָׁח וְקִדַּשְׁתָּ
31 אֹתָם לְכַהֵן לִי׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן
32 מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃ עַל־בְּשַׂר אָדָם
לֹא יִסָּךְ וּבְמַתְכֻּנְתּוֹ לֹא תַעֲשׂוּ כְּמֹהוּ קֹדֶשׁ הוּא קֹדֶשׁ
33 יִהְיֶה לָכֶם׃ אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ וַאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־
34 זָר וְנִכְרַת מֵעַמָּיו׃

25. *perfumer*. Great skill was required in obtaining the best compound of these ingredients. The work was, therefore, handed over to experts. In later times, certain "sons of the priests" were trained for this work (I Chron. IX, 30).

29. *shall be holy*. Cf. XXIX, 37.

30. *anoint Aaron*. Cf. XXIX, 7, 29.

32. *man*. *i.e.* a non-priest. This holy oil was not to be utilised for secular purposes.

neither shall ye make any like it. For ordinary use.

33. *stranger*. One not authorised to be anointed with it.

shall be cut off. See on XII, 15.

34–38. The Holy Incense

Incense forms part of all forms of ancient ceremonial worship. On its symbolic significance, see note on XXX, 7. The Jewish mystics declare, "If men knew the sublime importance of the Holy Incense, they would set a crown of gold on each of the ingredients." Incense possesses anti-

25. and thou shalt make it an holy anointing oil, a perfume compounded after the art of the perfumer : it shall be an holy anointing oil. 26. And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, 27. and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, 28. and the altar of burnt offering with all the vessels thereof, and the laver and the base thereof, 29. And thou shalt sanctify them, hat they may be most holy : whatsoever toucheth them shall be holy. 30. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest's office. 31. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 32. Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof : it is holy, and it shall be holy unto you. 33. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

septic properties ; and it has a marked effect both on the nervous system as well as on the emotions of the worshippers. In the sayings of the Rabbis on the incense we can discern their recognition of these qualities.

17 18 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכַנּוֹ
נְחֹשֶׁת לְרָחְצָה וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ
19 וְנָתַתָּ שָׁמָּה מָיִם: וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם
כ וְאֶת־רַגְלֵיהֶם: בְּבֹאָם אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם וְלֹא
יָמֻתוּ אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אִשֶּׁה
21 לַיהוָה: וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ וְהָיְתָה לָהֶם
חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם: פ
22 23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: וְאַתָּה קַח־לְךָ בְּשָׂמִים
רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים
24 וּמָאתָיִם וּקְנֵה־בֶשֶׂם חֲמִשִּׁים וּמָאתָיִם: וְקִדָּה חֲמֵשׁ
מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הִין:

17–21. The Laver

18. *base.* A pedestal.
the altar. Of burnt-offerings.

20. *that they die not.* To enter the Sanctuary with soiled hands and feet would have been a desecration of its holiness.
to the altar. Although the altar was situated in the Court and not in the Holy Sanctuary, the same penalty would be incurred.

21. *they shall wash.* The repetition of the preceding words is to stress that the ordinance was for ever.

22. *throughout their generations.* This rule has been observed by the pious in all ages, who wash their hands before beginning any of the statutory services, which the Rabbis declare to be the present-day equivalents of the sacrifices. Many synagogues arrange lavers at the entrance for such a ceremonial washing of the hands by the worshippers.

22–23. The Anointing Oil

Olive oil was to be mixed with the essences of four aromatic herbs for use in the symbolic act of anointing; *i.e.* consecrating the Tent of Meeting and those that minister therein.

17. And the LORD spake unto Moses, saying, 18. Thou shalt also make a laver of brass, and the base thereof of brass, to wash withal: and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. 19. And Aaron and his sons shall wash their hands and their feet thereat: 20. when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto the LORD: 21. so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22. Moreover the LORD spake unto Moses, saying, 23. Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, 24. and of cassia five hundred, after the shekel of the sanctuary, and of olive oil an hin:

23. *chief spices.* lit. "finest spices."
flowing myrrh. Of the purest kind, which either exuded spontaneously from the plant or was obtained by tapping.
five hundred shekels. In weight; about sixteen pounds.
sweet calamus. Called in Jeremiah, "the goodly cane from a far country" (probably India).
24. *cassia.* The inner bark of a species of cinnamon tree, peeled off and dried in the sun (Driver).
an hin. About ten pints.

טו הֶעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשֶּׁקֶל
16 לָתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם: וְלָקַחְתָּ אֶת־
כֶּסֶף הַכִּפֻּרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת
אֹהֶל מוֹעֵד וְהָיָה לִבְנֵי יִשְׂרָאֵל לְזִכָּרוֹן לִפְנֵי יְהוָה לְכַפֵּר
עַל־נַפְשֹׁתֵיכֶם: פ

15. *the rich shall not give more, and the poor shall not give less.* All souls are of equal value in the eyes of God. Hence, all are to give the same ransom.

to make atonement for your souls. Heb. לכפר על נפשתיכם This phrase is an amplification of כפר, and is repeated in the next verse. Even a rationalist commentator like Ehrlich, rightly sees in the use of this last phrase one of the sublimest teachings of Scripture, unparalleled in any other sacred Book, ancient or modern. The same phrase is used in connection with the Midianite battle in Num. xxxi, 52. After signally defeating the Midianites, the victorious warriors come to the Tabernacle, bringing jewels and other valuable booty as an offering in order *to make atonement for their souls before the* Lord. "Other peoples sing songs of triumph after a victory over their enemies; why then did these warriors offer sacrifices of atonement for their souls at such an hour?" asks Ehrlich; "it is another indication of the horror of shedding human blood that the Torah inculcates. It is the same feeling that prompted the Jewish Sages to tell that the angels when about to break forth in song over the Egyptian hosts drowning in the Red Sea, were silenced by God in the words, 'My creatures are perishing, and ye are ready to sing!'"

16. *for the service.* In the Wilderness, the silver of the shekels was used for the bases of the pillars of the Sanctuary, and also for the hooks and binding-rings to keep the boards together (xxxviii, 27). It thus stood for the unity of both Sanctuary and People.

a memorial. i.e. that the Lord remember the children of Israel in grace and forgiveness, and grant them atonement for the blood shed in battle; cf. Num. xxxi, 54.

In later ages, the half-shekel became an annual tax devoted to maintaining the public services of the Temple; the daily worship was thus carried on by the entire People

shall not give more, and the poor shall not give less, than the half shekel, when they give the offering to the LORD, to make atonement for your souls. 16. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting ; that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls.

and not by the gifts of a few rich donors. The fact that the rich were not to give more, nor the poor less, than a half shekel taught that, "weighed in the balance of the Sanctuary" (which is the lit. meaning of בשקל הקדש), differences of rank and wealth do not exist. The fact, furthermore, that only a *half*-shekel was to be paid, taught that an individual's contribution to the community was but a fragment. For any complete work to be achieved on behalf of the Sanctuary, the efforts of all, high and low, rich and poor alike, are required.

The Jews outside Palestine were, throughout the ancient world, as zealous in their contribution of this Temple tax as the inhabitants of Judea. Anti-Semites, in consequence, even raised the cry that the Jews "were sending too much money out of the country." One of the Roman Provincial Governors who seized these offerings, was defended by Cicero in an anti-Jewish speech. After the destruction of the Temple, the Jews of the Empire were compelled to pay this contribution to the Temple of Jupiter at Rome! When this iniquitous tax was eventually abolished, the contribution from the Jews in the Diaspora was used for the support of the Rabbinical Academies in Palestine.

At the present day, the memory of the half-shekel is still kept alive by the reading of Exodus xxx, 11–17, on the Sabbath before the month of Adar, with a special Haftorah (see p. 578) ; as well as by donating on Purim half the current silver coin of the country for any worthy charitable cause. With the rise of the Jewish Nationalist Movement, the payment of the shekel has been revived as a token of sympathy with the aims of that movement.

פ פ פ כא 21

ל 11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 12 כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־
יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה בִּפְקֹד
13 אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף בִּפְקֹד אֹתָם׃ זֶה ו יִתְּנוּ כָּל־
הָעֹבֵר עַל־הַפְּקֻדִים מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים
14 גֵּרָה הַשֶּׁקֶל מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה׃ כֹּל הָעֹבֵר
עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה יִתֵּן תְּרוּמַת יְהוָה׃

IX. KI THISSA

(Chapters XXX, 11—XXXIV)

Chapter XXX

11–16. The Law of the Shekel

Whenever a census of the warriors was taken, every adult Israelite was to pay a half-shekel.

11. *numbered.* *i.e.* mustered, reviewed, as an army before going to the war.

12. *a ransom.* Heb. כפר. This technical expression for "ransom" occurs three times in the Torah, and each time it refers to the money paid by one who is guilty of taking human life in circumstances that do not constitute murder. Thus, the owner of the ox that had killed a man after the owner had received warning that the animal was dangerous, was charged with the death of a man; but as his crime was not intentional he was permitted to pay a *ransom* (כפר). Such a ransom was forbidden in the case of deliberate murder. This is the conception that underlies the law of the half-shekel in this chapter. The soldier who is ready to march into battle is in the eyes of Heaven a potential taker of life, though not a deliberate murderer. Hence, he requires "a ransom for his life" (B. Jacob).

IX. KI THISSA

30 11. And the LORD spake unto Moses, saying, 12. When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. 13. This they shall give, every one that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary: (the shekel is twenty gerahs:) half a shekel for an offering to the LORD. 14. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of the LORD. 15. The rich

when thou numberest them. The soldier is to be impressed with the fact that, high as the aims for which he goes to battle may be, war remains a necessary *evil.* The ransom is, therefore, to be paid at the time of the mustering, long before the actual fighting begins.

plague. Heb. *negeph.* This word comes from the same root as the Heb. word for "slaughter in battle"; and a noted Karaite commentator translates the phrase, "that they suffer not defeat in battle."

when thou numberest them. According to the above explanation, this phrase would begin *v.* 13.

13. *every one that passeth over.* Before the officers mustering the forces for battle.

shekel of the sanctuary. The full weight shekel used in connection with sacred things.

offering to the LORD. Heb. *terumah,* "contribution"; the same phrase is used in Num. XXXI, 52.

14. *twenty years.* The Israelite's military age.

6 וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת לִפְנֵי
7 הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדֻת אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה׃ וְהִקְטִיר
עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת
מפטיר 8 יַקְטִירֶנָּה׃ וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה
9 קְטֹרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם׃ לֹא־תַעֲלוּ עָלָיו קְטֹרֶת
י זָרָה וְעֹלָה וּמִנְחָה וְנֵסֶךְ לֹא תִסְּכוּ עָלָיו׃ וְכִפֶּר אַהֲרֹן עַל־
קַרְנֹתָיו אַחַת בַּשָּׁנָה מִדַּם חַטַּאת הַכִּפֻּרִים אַחַת בַּשָּׁנָה
יְכַפֶּר עָלָיו לְדֹרֹתֵיכֶם קֹדֶשׁ־קָדָשִׁים הוּא לַיהוָה׃

6. *before the veil.* *i.e.* from the standpoint of one entering the Sanctuary. The altar of incense (or "inner altar") was about half-way between the altar of burnt-offerings and the Holy of Holies.

by the ark. *i.e.* before the Ark.

testimony. See xxv, 16.

mercy-seat. Or, "ark-cover" (xxv, 17).

where I will meet. See xxv, 22.

7. *dresseth the lamps.* See xxvii, 21.

Incense had a symbolic significance, as is evident from Ps. cxli, 2, "Let my prayer be set forth as incense before Thee." It became a metaphor for fervent and contrite Prayer. The Rabbis explained that the four letters of the Heb. word for incence קְטֹרֶת stood for קְדוּשָׁה, holiness; טָהֳרָה purity; רַחֲמִים, pity; and תִּקְוָה, hope—a wonderful summary of the prerequisites of Prayer and of its spiritual results in the lives of men.

8. *at even.* Towards even.

perpetual incense. Better, *continual incense.*

9. *strange incense.* *i.e.* not prepared in the manner prescribed in *v.* 23, or offered in an irregular manner. This altar is to be reserved exclusively for incense.

10. *upon the horns.* By an application of the blood of the sin-offering (Lev. xvi, 18).

once in the year. On the Day of Atonement.

for it. To preserve it in its ideal holiness.

thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. 7. And Aaron shall burn thereon incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it.*m 8. And when Aaron lighteth the lamps at even, he shall burn it, a perpetual incense before the LORD throughout your generations. 9. Ye shall offer no strange incense thereon, nor burnt offering, nor meal offering; and ye shall pour no drink offering thereon. 10. And Aaron shall make atonement upon the horns of it once in the year: with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto the LORD.

For the Lesson from the Prophets, Ezekiel XLIII, 10–27, *see* The Haftorahs, p. 532.
For the Blessings before and after the Haftorah, *see p.* 454.

מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו אֶקַדֵּשׁ לְכַהֵן
מה לִי׃ וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹהִים׃
46 וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ
מִצְרַיִם לְשָׁכְנִי בְתוֹכָם אֲנִי יְהוָה אֱלֹהֵיהֶם׃ פ שביעי

Cap. XXX. ל

ל
א וְעָשִׂיתָ מִזְבֵּחַ מִקְטַר קְטֹרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ׃
2 אַמָּה אָרְכּוֹ וְאַמָּה רָחְבּוֹ רָבוּעַ יִהְיֶה וְאַמָּתַיִם קֹמָתוֹ
3 מִמֶּנּוּ קַרְנֹתָיו׃ וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר אֶת־גַּגּוֹ וְאֶת־
קִירֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וְעָשִׂיתָ לּוֹ זֵר זָהָב סָבִיב׃
4 וּשְׁתֵּי טַבְּעֹת זָהָב תַּעֲשֶׂה־לּוֹ ׀ מִתַּחַת לְזֵרוֹ עַל שְׁתֵּי
צַלְעֹתָיו תַּעֲשֶׂה עַל־שְׁנֵי צִדָּיו וְהָיָה לְבָתִּים לְבַדִּים לָשֵׂאת
ה אֹתוֹ בָּהֶמָּה׃ וְעָשִׂיתָ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם

45. *dwell among.* Cf. xxv, 8.
will be their God. See vi, 7.

46. *and they shall know.* That the same God who rescued them from Egypt selected them as His people; and that the release from Egypt was but the means to an end; namely, that the people might become consecrated to the service of God.

Chapter XXX. 1–10. The Altar of Incense

1. *altar.* No sacrifices were offered on it, and was only so called because of its resemblance to the altar of burnt-offerings.

3. *pure gold.* Since the altar of incense was located in the Holy Place, and not in the Court with the altar of burnt-offering, the metal was gold; see p. 293.
crown of gold. See on xxv, 11.

meeting and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office. 45. And I will dwell among the children of Israel, and will be their God. 46. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.* vii

CHAPTER XXX

30 1. And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. 2. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of one piece with it. 3. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4. And two golden rings shalt thou make for it under the crown thereof, upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves to bear it withal. 5. And thou shalt make the staves of acacia wood, and overlay them with gold. 6. And

4. *ribs.* Flanks. It has to have rings and acacia wood poles for transport, like the Ark, table and the other altar.

37 וּמָשַׁחְתָּ אֹתוֹ לְקַדְּשׁוֹ׃ שִׁבְעַת יָמִים תְּכַפֵּר עַל־הַמִּזְבֵּחַ
וְקִדַּשְׁתָּ אֹתוֹ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קָדָשִׁים כָּל־הַנֹּגֵעַ בַּמִּזְבֵּחַ
ששי 38 יִקְדָּשׁ׃ ס וְזֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־
39 שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד׃ אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה
מ בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃ וְעִשָּׂרֹן
סֹלֶת בָּלוּל בְּשֶׁמֶן כָּתִית רֶבַע הַהִין וְנֶסֶךְ רְבִיעִת הַהִין
41 יַיִן לַכֶּבֶשׂ הָאֶחָד׃ וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם
כְּמִנְחַת הַבֹּקֶר וּכְנִסְכָּהּ תַּעֲשֶׂה־לָּהּ לְרֵיחַ נִיחֹחַ אִשֶּׁה
42 לַיהוָה׃ עֹלַת תָּמִיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי
43 יְהוָה אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה לְדַבֶּר אֵלֶיךָ שָׁם׃ וְנֹעַדְתִּי
44 שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בִּכְבֹדִי׃ וְקִדַּשְׁתִּי אֶת־אֹהֶל

ד קמוצה v. 43.

purge the altar. On the Day of Atonement, the High Priest purified the Sanctuary and its contents of any defilement which may have been contracted during the year (Lev. xvi, 20). Consequently, before the altar was used for the public offerings, a ceremony of purification was performed.

37. *whatsoever toucheth*. Or, "whosoever toucheth"; anyone approaching the altar must be pure (Ibn Ezra, Rashbam). The Rabbis take it to imply that an unblemished animal that became unfit for sacrifice in the precincts of the Sanctuary, if offered on the altar, thereby became holy and acceptable. Most modern commentators explain the words to mean, Whatsoever touched the altar, became thereby "holy"; *i.e.* the property of the Sanctuary, and had to be sacrificed.

38–42. The Daily Sacrifices

The chapter ends with a summary of the daily sacrifices that were to be offered for the community as a whole, and the chief duty of the priests just consecrated. The law is given in full in Num. xxviii, 3–8.

it : and the altar shall be most holy ; whatsoever toucheth the altar shall be holy.*[vi]

38. Now this is that which thou shalt offer upon the altar ; two lambs of the first year day by day continually. 39. The one lamb thou shalt offer in the morning ; and the other lamb thou shalt offer at even : 40. and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of an hin of beaten oil ; and the fourth part of an hin of wine for a drink offering. 41. And the other lamb thou shalt offer at even- and shalt do thereto according to the meal offer, ing of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42. It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the LORD : where I will meet with you, to speak there unto thee. 43. And there I will meet with the children of Israel ; and the Tent shall be sanctified by my glory. 44. And I will sanctify the tent of

40. *fine flour*. With the burnt-offering were to be brought a meal-offering and drink-offering.

42. *I will meet you*. See XXV, 22.

43–46. The sacred purpose of the Sanctuary.

43. *with the children of Israel*. The words are significant as emphasising that the Sanctuary is not the exclusive possession of the priests, nor will God manifest Himself there only to the High Priest.

by my glory. *i.e.* the Manifestation of God in the cloud; see XL, 34f.

44. *I will sanctify*. It is not the rite of dedication which makes the Sanctuary holy and the priesthood sacred. God is the only source of holiness, and He alone can sanctify.

28 וּמֵאֲשֶׁר לִבְנָיו׃ וְהָיָה לְאַהֲרֹן וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת
בְּנֵי יִשְׂרָאֵל כִּי תְרוּמָה הוּא וּתְרוּמָה יִהְיֶה מֵאֵת בְּנֵי־
29 יִשְׂרָאֵל מִזִּבְחֵי שַׁלְמֵיהֶם תְּרוּמָתָם לַיהוָה׃ וּבִגְדֵי הַקֹּדֶשׁ
אֲשֶׁר לְאַהֲרֹן יִהְיוּ לִבְנָיו אַחֲרָיו לְמָשְׁחָה בָּהֶם וּלְמַלֵּא־
ל בָּם אֶת־יָדָם׃ שִׁבְעַת יָמִים יִלְבְּשָׁם הַכֹּהֵן תַּחְתָּיו מִבָּנָיו
31 אֲשֶׁר יָבֹא אֶל־אֹהֶל מוֹעֵד לְשָׁרֵת בַּקֹּדֶשׁ׃ וְאֶת אֵיל הַמִּלֻּאִים
32 תִּקַּח וּבָשַׁלְתָּ אֶת־בְּשָׂרוֹ בְּמָקוֹם קָדֹשׁ׃ וְאָכַל אַהֲרֹן וּבָנָיו
אֶת־בְּשַׂר הָאַיִל וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסַּל פֶּתַח אֹהֶל מוֹעֵד׃
33 וְאָכְלוּ אֹתָם אֲשֶׁר כֻּפַּר בָּהֶם לְמַלֵּא אֶת־יָדָם לְקַדֵּשׁ אֹתָם
34 וְזָר לֹא־יֹאכַל כִּי־קֹדֶשׁ הֵם׃ וְאִם־יִוָּתֵר מִבְּשַׂר הַמִּלֻּאִים
וּמִן־הַלֶּחֶם עַד־הַבֹּקֶר וְשָׂרַפְתָּ אֶת־הַנּוֹתָר בָּאֵשׁ לֹא יֵאָכֵל
לה כִּי־קֹדֶשׁ הוּא׃ וְעָשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כָּכָה כְּכֹל אֲשֶׁר־
36 צִוִּיתִי אֹתָךְ שִׁבְעַת יָמִים תְּמַלֵּא יָדָם׃ וּפַר חַטָּאת תַּעֲשֶׂה
לַיּוֹם עַל־הַכִּפֻּרִים וְחִטֵּאתָ עַל־הַמִּזְבֵּחַ בְּכַפֶּרְךָ עָלָיו

30. *seven days*. See on *v.* 35 below.

when he cometh. *i.e.* when he first cometh.

31–34. A continuation of *v.* 27, describing the sacrificial meal of Aaron and his sons in connection with their installation.

32. *shall eat*. A characteristic feature of the peace-offering was that it was a symbolic meal, in which, so to speak, God and the Israelite shared (see on XXIV, 11).

33. *atonement*. *i.e.* at-one-ment, setting at one, reconciliation.

a stranger. A non-priest.

34. *remain*. Cf. XII, 10. This law applied to all peace-offerings and sin-offerings.

it is holy. Sacred to God.

35. *seven days*. The rites of consecration were to be repeated daily for seven days.

36. *for atonement*. Or, "beside the other offerings of atonement" (AJ).

for his sons: 28. and it shall be for Aaron and his sons as a due for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifices of their peace offerings, even their heave offering unto the LORD. 29. And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. 30. Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place. 31. And thou shalt take the ram of consecration, and seethe its flesh in a holy place. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. 33. And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. 34. And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. 35. And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. 36. And every day shalt thou offer the bullock of sin offering for atonement: and thou shalt purge the altar, by thy making atonement for it; and thou shalt anoint it, to sanctify it. 37. Seven days thou shalt make atonement for the altar, and sanctify

מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזֵּיתָ עַל־
אַהֲרֹן וְעַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ וְקָדַשׁ
22 הוּא וּבְגָדָיו וּבָנָיו וּבִגְדֵי בָנָיו אִתּוֹ: וְלָקַחְתָּ מִן־הָאַיִל
הַחֵלֶב וְהָאַלְיָה וְאֶת־הַחֵלֶב | הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת
יֹתֶרֶת הַכָּבֵד וְאֶת | שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן
23 וְאֵת שׁוֹק הַיָּמִין כִּי אֵיל מִלֻּאִים הוּא: וְכִכַּר לֶחֶם אַחַת
וְחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד מִסַּל הַמַּצּוֹת אֲשֶׁר
24 לִפְנֵי יְהוָה: וְשַׂמְתָּ הַכֹּל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בָנָיו
כה וְהֵנַפְתָּ אֹתָם תְּנוּפָה לִפְנֵי יְהוָה: וְלָקַחְתָּ אֹתָם מִיָּדָם
וְהִקְטַרְתָּ הַמִּזְבֵּחָה עַל־הָעֹלָה לְרֵיחַ נִיחֹחַ לִפְנֵי יְהוָה
26 אִשֶּׁה הוּא לַיהוָה: וְלָקַחְתָּ אֶת־הֶחָזֶה מֵאֵיל הַמִּלֻּאִים
אֲשֶׁר לְאַהֲרֹן וְהֵנַפְתָּ אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ
27 לְמָנָה: וְקִדַּשְׁתָּ אֶת | חֲזֵה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה
אֲשֶׁר הוּנַף וַאֲשֶׁר הוּרַם מֵאֵיל הַמִּלֻּאִים מֵאֲשֶׁר לְאַהֲרֹן

21. *sprinkle*. The double sprinkling of blood and oil typified the two main functions of the priesthood; to diffuse the light and joy of godliness, and impress upon the people the truth that atonement can be found for human wrongdoing.

22–30. Symbolised investiture of the priests with the authority to offer sacrifice. Typical offerings are to be placed upon their hands and waved before the altar, and finally burnt.

24. *wave them*. Turn the offering to all the four parts of heaven and earth, as a symbol that it was offered to the God of heaven and earth.

26. *the breast*. Was allowed to be retained by the officiating priests for food (Lev. VII, 34); hence, it is allocated to Moses who on this occasion filled the priests's office.

27. *sanctify*. Consecrate; *i.e.* set apart as the due of Aaron and his sons; see Lev. VII, 34f.

21. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his graments, and upon his sons, and upon the garments of his sons with him : and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22. Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh ; for it is a ram of consecration : 23. and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before the LORD : 24. and thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons ; and shalt wave them for a wave offering before the LORD. 25. And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for a sweet savour before the LORD : it is an offering made by fire unto the LORD. 26. And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave offering before the LORD : and it shall be thy portion. 27. And thou shalt sanctify the breast of the wave offering, and the thigh of the heave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is

heave offering. Or, "contribution," by the worshipper to the priest.

13 הַדָּם תִּשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ׃ וְלָקַחְתָּ אֶת־כָּל־הַחֵלֶב
הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת הַיֹּתֶרֶת עַל־הַכָּבֵד וְאֶת שְׁתֵּי
14 הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן וְהִקְטַרְתָּ הַמִּזְבֵּחָה׃ וְאֶת־
בְּשַׂר הַפָּר וְאֶת־עֹרוֹ וְאֶת־פִּרְשׁוֹ תִּשְׂרֹף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה
טו חַטָּאת הוּא׃ וְאֶת־הָאַיִל הָאֶחָד תִּקָּח וְסָמְכוּ אַהֲרֹן וּבָנָיו
16 אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל׃ וְשָׁחַטְתָּ אֶת־הָאַיִל וְלָקַחְתָּ
17 אֶת־דָּמוֹ וְזָרַקְתָּ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָאַיִל תְּנַתֵּחַ
לִנְתָחָיו וְרָחַצְתָּ קִרְבּוֹ וּכְרָעָיו וְנָתַתָּ עַל־נְתָחָיו וְעַל־
18 רֹאשׁוֹ׃ וְהִקְטַרְתָּ אֶת־כָּל־הָאַיִל הַמִּזְבֵּחָה עֹלָה הוּא לַיהוָה
חמישי 19 רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה הוּא׃ וְלָקַחְתָּ אֶת הָאַיִל הַשֵּׁנִי
כ וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל׃ וְשָׁחַטְתָּ
אֶת־הָאַיִל וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־תְּנוֹךְ אֹזֶן אַהֲרֹן וְעַל־
תְּנוֹךְ אֹזֶן בָּנָיו הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית וְעַל־בֹּהֶן
21 רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וְלָקַחְתָּ

13. *caul.* Better, *lobe* (AJ).

burn. Heb. *hiktir*, the technical term for burning a sacrifice or incense.

15. *the one ram.* After the sin-offering which brought purification from sin, there was the burnt-offering which symbolised communion with God. The ritual of the burnt-offering is detailed in Lev. I and VIII, and will be explained in the notes on those chapters.

18. *a sweet savour. i.e.* a savour agreeable to God. "The burning of the offering is called 'a sweet savour unto the Lord'; and so it undoubtedly is, since it serves to remove sinful thoughts from our hearts. The *effect of the offering upon the man* who sacrificed it, is pleasant unto the Lord" (Maimonides).

19. *the other ram.* For the consecration sacrifice. All that has preceded is only preparatory to the rites of induction.

base of the altar. 13. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14. But the flesh of the bullock, and its skin, and its dung shalt thou burn with fire without the camp : it is a sin offering. 15. Thou shalt also take the one ram ; and Aaron and his sons shall lay their hands upon the head of the ram. 16. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. 17. And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. 18. And thou shalt burn the whole ram upon the altar : it is a burnt offering unto the LORD : it is a sweet savour, an offering made by fire unto the LORD.* v 19. And thou shalt take the other ram ; and Aaron and his sons shall lay their hands upon the head of the ram. 20. Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

20. *ear . . . thumb . . . toe.* The ear was touched with the blood, that it may be consecrated to hear the word of God ; the hand, to perform the duties connected with the priesthood ; and the foot, to walk in the path of righteousness. In a " kingdom of priests," the consecration of ear, hand and foot, should be extended to every member of that kingdom.

ה אֹתָם בַּמָּיִם: וְלָקַחְתָּ אֶת־הַבְּגָדִים וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן
אֶת־הַכֻּתֹּנֶת וְאֶת מְעִיל הָאֵפֹד וְאֶת־הָאֵפֹד וְאֶת־הַחֹשֶׁן
6 וְאָפַדְתָּ לוֹ בְּחֵשֶׁב הָאֵפֹד: וְשַׂמְתָּ הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וְנָתַתָּ
7 אֶת־נֵזֶר הַקֹּדֶשׁ עַל־הַמִּצְנֶפֶת: וְלָקַחְתָּ אֶת־שֶׁמֶן הַמִּשְׁחָה
8 וְיָצַקְתָּ עַל־רֹאשׁוֹ וּמָשַׁחְתָּ אֹתוֹ: וְאֶת־בָּנָיו תַּקְרִיב
9 וְהִלְבַּשְׁתָּם כֻּתֳּנֹת: וְחָגַרְתָּ אֹתָם אַבְנֵט אַהֲרֹן וּבָנָיו
וְחָבַשְׁתָּ לָהֶם מִגְבָּעֹת וְהָיְתָה לָהֶם כְּהֻנָּה לְחֻקַּת עוֹלָם
י וּמִלֵּאתָ יַד־אַהֲרֹן וְיַד־בָּנָיו: וְהִקְרַבְתָּ אֶת־הַפָּר לִפְנֵי אֹהֶל
מוֹעֵד וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר:
11 וְשָׁחַטְתָּ אֶת־הַפָּר לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְלָקַחְתָּ
12 מִדַּם הַפָּר וְנָתַתָּה עַל־קַרְנֹת הַמִּזְבֵּחַ בְּאֶצְבָּעֶךָ וְאֶת־כָּל־

5. *put upon Aaron the coat.* The clothing of Aaron, and his sons, invested them with the visible emblems of their holiness and their functions, and marked them as distinct from the rest of the nation. "When the priests are clothed in their garments," says the Talmud, "their priesthood is upon them; when they are not clothed in their garments, their priesthood is not upon them." This Rabbinic dictum teaches the important truth that the priests did not differ from the rest of Israel. Only when they functioned in the Sanctuary were they, for the time being, distinct from the remainder of the community.

6. *crown.* Or, "diadem"; the gold plate (XXVIII, 36).

7. *anointing oil.* Its composition is described in XXX, 22f. The soothing effect of oil on the skin scorched by the burning sun in the Orient made it to be regarded as a symbol of comfort and happiness. Hence, its place in the ceremony of the anointing of kings and priests. It became synonymous with the imparting of the Divine blessing.

pour it upon his head. Only in case of the High Priest. For an ordinary priest the oil was not poured, but smeared with the finger upon the head (see on Lev. VIII, 12).

take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the cunningly woven band of the ephod: 6. and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. 7. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 8. And thou shalt bring his sons, and put coats upon them. 9. And thou shalt gird them with girdles, Aaron and his sons, and bind headtires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aaron and his sons. 10. And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. 11. And thou shalt kill the bullock before the LORD, at the door of the tent of meeting. 12. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the

9. *a perpetual statute.* The priesthood was for all time to be restricted to the house of Aaron.

10–14. The sin-offering of Aaron and his sons.

10. *lay their hands.* Each shall lay his hand to designate the animal as the representative of the person who brought the sacrifice; see on Lev. 1, 4. Aaron and his sons no doubt make a confession of sins while their hands were upon the head of the animal.

11. *thou shalt kill.* The slaying of the sacrifice need not be of necessity be done by a priest (see on Lev. 1, 5).

12. The ritual which is now described is that which normally accompanied the sacrifice of a sin-offering (see Lev. IV, 4).

43 יִהְיוּ׃ וְהָיוּ עַל־אַהֲרֹן וְעַל־בָּנָיו בְּבֹאָם | אֶל־אֹהֶל מוֹעֵד אוֹ
בְּנִגְּשָׁם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת בַּקֹּדֶשׁ וְלֹא־יִשְׂאוּ עָוֹן וָמֵתוּ
חֻקַּת עוֹלָם לוֹ וּלְזַרְעוֹ אַחֲרָיו׃ ס רביעי

כט

Cap. XXIX. כט

א וְזֶה הַדָּבָר אֲשֶׁר־תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי קַח
2 פַּר אֶחָד בֶּן־בָּקָר וְאֵילִם שְׁנַיִם תְּמִימִם׃ וְלֶחֶם מַצּוֹת
וְחַלֹּת מַצֹּת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן
3 סֹלֶת חִטִּים תַּעֲשֶׂה אֹתָם׃ וְנָתַתָּ אוֹתָם עַל־סַל אֶחָד
4 וְהִקְרַבְתָּ אֹתָם בַּסָּל וְאֶת־הַפָּר וְאֶת שְׁנֵי הָאֵילִם׃ וְאֶת־
אַהֲרֹן וְאֶת־בָּנָיו תַּקְרִיב אֶל־פֶּתַח אֹהֶל מוֹעֵד וְרָחַצְתָּ

43. *altar.* Of burnt-offerings.

holy place. Here this phrase denotes the Sanctuary in general, including the Court.

and die. God ruthlessly punishes any desecration of the Tabernacle by its ministers; cf. the fate of Nadab and Abihu, Lev. x, 1f.

Chapter XXIX. Consecration of the Priesthood

The fulfilment of the regulations here laid down are given more fully in Lev. viii, with which this chapter should be compared.

1. *bullock.* Of the sin-offering (Lev. viii, 2). The priests must themselves have undergone atonement for their transgressions before they could perform the ceremonies that would help others to gain purification from sin.

two rams. One served as a burnt-offering (*v.* 18), and the other was the "ram of consecration" (*v.* 22).

reach : 43. and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place ; that they bear not iniquity, and die : it shall be a statute for ever unto him and unto his seed after him.*[iv]

Chapter XXIX

29 1. And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office : take one young bullock and two rams without blemish, 2. and unleavened bread, and cakes unleavened mingled with oil and wafers unleavened anointed with oil : of fine wheaten flour shalt thou make them. 3. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4. And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. 5. And thou shalt

2. *unleavened bread.* This, together with the cakes and wafers, constituted a " meal offering " (see on Lev. II).

3. *bring them.* To the court of the Sanctuary.

4. *shalt wash them.* See that they undergo ablution of entire body. The moral symbolism of the act of washing, as the first stage in the ceremony of induction, is obvious. " Clean hands and pure heart," according to the Psalmist (XXIV, 4), are an essential qualification in those who would draw near to God.

37 לַיהוָה׃ וְשַׂמְתָּ אֹתוֹ עַל־פְּתִיל תְּכֵלֶת וְהָיָה עַל־הַמִּצְנֶפֶת
38 אֶל־מוּל פְּנֵי־הַמִּצְנֶפֶת יִהְיֶה׃ וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא
אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־
מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי
39 יְהוָה׃ וְשִׁבַּצְתָּ הַכְּתֹנֶת שֵׁשׁ וְעָשִׂיתָ מִצְנֶפֶת שֵׁשׁ וְאַבְנֵט
מ תַּעֲשֶׂה מַעֲשֵׂה רֹקֵם׃ וְלִבְנֵי אַהֲרֹן תַּעֲשֶׂה כֻתֳּנֹת וְעָשִׂיתָ
לָהֶם אַבְנֵטִים וּמִגְבָּעוֹת תַּעֲשֶׂה לָהֶם לְכָבוֹד וּלְתִפְאָרֶת׃
41 וְהִלְבַּשְׁתָּ אֹתָם אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ וּמָשַׁחְתָּ
42 אֹתָם וּמִלֵּאתָ אֶת־יָדָם וְקִדַּשְׁתָּ אֹתָם וְכִהֲנוּ־לִי׃ וַעֲשֵׂה־
לָהֶם מִכְנְסֵי־בָד לְכַסּוֹת בְּשַׂר עֶרְוָה מִמָּתְנַיִם וְעַד־יְרֵכַיִם

42. ו קמץ בזיק

37. *lace of blue.* A thread of blue, attached to the extremities of the gold plate, kept it in position upon the forehead of the High Priest; but between the skin and the plate was the linen of the mitre (see *v.* 39).

38. *Aaron shall bear.* The meaning is probably this: What is presented to God must be without blemish, and the mode of presentation must be in agreement with the prescribed rites. Should there, however, be any imperfection in the sacrifice, or any error in the manner of offering, the High Priest assumes the responsibility. He is the custodian of the Sanctuary; and, by virtue of his sacred office, exemplified by the gold plate on his forehead, he can secure Divine acceptance of the offerings brought to the altar of God.

always on his forehead. Whenever he officiates as High Priest.

39. *coat.* A tunic. "This garment reached down to the feet, and was close to the body, and had sleeves that were tied fast to the arms" (Josephus).

fine linen. Or, "silk"; the colour was no doubt white, the colour of purity and holiness.

mitre. This is a doubtful translation. The root signifies, "to wind round"; and what is intended is possibly a kind of turban. Josephus writes: "its make is such that it seems to be a crown."

put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. 38. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. 39. And thou shalt weave the coat in chequer work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer. 40. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty. 41. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall

girdle. A sash. Josephus says it was four fingers in width. He adds: "It is embroidered with flowers of scarlet and purple and blue, and fine twisted linen."

40. *Aaron's sons.* The ordinary priests were to have a coat and girdle, similar to the High Priest. Instead of a mitre, they were to wear a cap on their heads.

41. *put them upon Aaron.* This ceremony of induction will be described in the next chapter.

consecrate them. lit. "fill their hand" (with the first sacrifices)—the technical term for installing a priest into his office.

42. *breeches.* These reached to the knees. There is no mention of covering for the feet.

32 וְהָיָה פִּי־רֹאשׁוֹ בְּתוֹכוֹ שָׂפָה יִהְיֶה לְפִיו סָבִיב מַעֲשֵׂה
33 אֹרֵג כְּפִי תַחְרָא יִהְיֶה־לּוֹ לֹא יִקָּרֵעַ: וְעָשִׂיתָ עַל־שׁוּלָיו
רִמֹּנֵי תְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי עַל־שׁוּלָיו סָבִיב וּפַעֲמֹנֵי
34 זָהָב בְּתוֹכָם סָבִיב: פַּעֲמֹן זָהָב וְרִמֹּון פַּעֲמֹן זָהָב וְרִמֹּון
לה עַל־שׁוּלֵי הַמְעִיל סָבִיב: וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע
קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבְצֵאתוֹ וְלֹא יָמוּת: ס
36 וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ

alone are mentioned, not the precious stones—a strong proof of the identity of both.

Scripture records that in times of doubt and national crisis during the earlier period of Israel's history, the people consulted the Urim and the Thummim for information and guidance (Num. xxvii, 21; I Sam. xxviii, 6); but what the procedure was is nowhere explained. No recourse to the Urim and the Thummim is mentioned after the days of David. They remain one of the most obscure subjects connected with the High Priesthood.

31–35. The Robe

31. *robe*. A long garment worn by men of high rank. Whether the "robe" was always sleeveless is uncertain, but that of the High Priest was so. It is called "robe of the ephod," because the ephod was worn over it.

all of blue. The garment was woven of one kind of thread only; the colour *blue* was significant; cf. the thread of blue on the "fringes" (Num. xv, 38).

32. *for the head*. The robe had an opening only on top. It had, therefore, to be drawn over the head; and to prevent the material from tearing, the edge was strengthened by means of additional weaving.

33–35. The hem of the robe was adorned with balls of richly coloured material, of pomegranate shape. Between each pair of pomegranates was a golden bell. The Talmud states that there were 72 ornaments around the hem. The High Priest was on no account to officiate without donning his garments. The bells attached to the robe indicated

31. And thou shalt make the robe of the ephod all of blue. 32. And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. 33. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: 34. a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. 35. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO THE LORD. 37. And thou shalt

to the congregation in the Court when he was performing his duties. Kalisch explains: "The whole people gave themselves up to prayer and repentance, whilst the High Priest stepped into the Holy of Holies to officiate in their name. It was therefore most appropriate that they should all know the moment when he entered the Holy of Holies."

36–43. THE PLATE, MITRE AND OTHER PRIESTLY GARMENTS

36. *plate of gold.* According to Tradition, it was two fingers in depth, and extended right across the forehead.

HOLY TO THE LORD. lit. "Holiness to the Lord." This inscription not only marked the dedication of the High Priest to the service of God, but also crystalised the aim and purpose of that service. It proclaimed the spiritual ideal of which the Sanctuary was the concrete emblem.

וְשַׂמְתָּ אֹתָם עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שְׂפָתוֹ אֲשֶׁר אֶל־
27 עֵבֶר הָאֵפוֹד בָּיְתָה: וְעָשִׂיתָ שְׁתֵּי מַבְעוֹת זָהָב וְנָתַתָּה
אֹתָם עַל־שְׁתֵּי כִתְפוֹת הָאֵפֹד מִלְמַטָּה מִמּוּל פָּנָיו לְעֻמַּת
28 מַחְבַּרְתּוֹ מִמַּעַל לְחֵשֶׁב הָאֵפוֹד: וְיִרְכְּסוּ אֶת־הַחֹשֶׁן
מִטַּבְּעֹתָו אֶל־מַבְּעֹת הָאֵפוֹד בִּפְתִיל תְּכֵלֶת לִהְיוֹת עַל־
29 חֵשֶׁב הָאֵפוֹד וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֵפוֹד: וְנָשָׂא אַהֲרֹן
אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־
ל הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־יְהוָה תָּמִיד: וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט
אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים וְהָיוּ עַל־לֵב אַהֲרֹן בְּבֹאוֹ לִפְנֵי
יְהוָה וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ לִפְנֵי
שלישי 31 יְהוָה תָּמִיד: ס וְעָשִׂיתָ אֶת־מְעִיל הָאֵפוֹד כְּלִיל תְּכֵלֶת:

v. 28. מטבעתיו ק

placed on the lower part of the shoulder-straps. Threads of blue passing through the rings tied them together. By these means the breastplate was kept firmly in its place on the breast of the High Priest.

29. *for a memorial.* "The stones on his heart are Aaron's silent prayer to God on behalf of his entire people" (B. Jacob.)

30. *the Urim and the Thummim.* lit. "the Lights and the Perfections"; which may mean, in accordance with Heb. idiom, "perfect lights." Were the Urim and the Thummim identical with the breastplate and the twelve brilliant stones, or were they distinct from it? At first view, the wording of this verse, "thou shalt put in the breastplate of judgement, the Urim and the Thummim," seems to favour the latter alternative; and many moderns think, "they were two sacred lots, used for the purpose of ascertaining the Divine Will on questions of national importance" (Driver). Rashi, likewise, supposes that it was some material upon which the Name of God was engraven, which the High Priest carried in the breastplate. Against this opinion it is urged that in chap. xxxix, where the making of the breastplate is given in detail, nothing is said in regard the fashioning of the Urim and the Thummim. Thus, it

rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. 27. And thou shalt make two rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod. 28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the cunningly woven band of the ephod, and that the breastplate be not loosed from the ephod. 29. And Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. 30. And thou shalt put in the breastplate of judgement the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually. *iii

seems that "the Urim and the Thummim" was the term whereby the twelve stones were denoted. The fact that the breastplate is called "the breastplate of judgement," indicates that the breastplate itself, and not something distinct from it, was the medium of the Divine communications. Our verse, therefore, merely summarises what has preceded, and declares that the Urim and the Thummim, viz., the twelve stones, must be added to the breastplate to make it complete as "the breastplate of judgement." Kalisch points out that in Lev. VIII, 8, where all the parts of the priestly robe are enumerated, the Urim and the Thummim

16 אתו׃ רָבוּעַ יִהְיֶה כָּפוּל זֶרֶת אָרְכּוֹ וְזֶרֶת רָחְבּוֹ׃ 17 וּמִלֵּאתָ
בּוֹ מִלֻּאַת אֶבֶן אַרְבָּעָה טוּרִים אֶבֶן טוּר אֹדֶם פִּטְדָה
18 וּבָרֶקֶת הַטּוּר הָאֶחָד׃ וְהַטּוּר הַשֵּׁנִי נֹפֶךְ סַפִּיר וְיָהֲלֹם׃
19 כ וְהַטּוּר הַשְּׁלִישִׁי לֶשֶׁם שְׁבוֹ וְאַחְלָמָה׃ וְהַטּוּר הָרְבִיעִי
תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵה מְשֻׁבָּצִים זָהָב יִהְיוּ בְּמִלּוּאֹתָם׃
21 וְהָאֲבָנִים תִּהְיֶיןָ עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה עַל־
שְׁמֹתָם פִּתּוּחֵי חוֹתָם אִישׁ עַל־שְׁמוֹ תִּהְיֶיןָ לִשְׁנֵי עָשָׂר
22 שָׁבֶט׃ וְעָשִׂיתָ עַל־הַחֹשֶׁן שַׁרְשֹׁת גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב
23 טָהוֹר׃ וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁתֵּי טַבְּעוֹת זָהָב וְנָתַתָּ אֶת־
24 שְׁתֵּי הַטַּבָּעוֹת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן׃ וְנָתַתָּה אֶת־שְׁתֵּי
כה עֲבֹתֹת הַזָּהָב עַל־שְׁתֵּי הַטַּבָּעֹת אֶל־קְצוֹת הַחֹשֶׁן׃ וְאֶת
שְׁתֵּי קְצוֹת שְׁתֵּי הָעֲבֹתֹת תִּתֵּן עַל־שְׁתֵּי הַמִּשְׁבְּצוֹת וְנָתַתָּה
26 עַל־כִּתְפוֹת הָאֵפֹד אֶל־מוּל פָּנָיו׃ וְעָשִׂיתָ שְׁתֵּי טַבְּעוֹת זָהָב

16. *double*. The piece of cloth was a cubit in length, and a half cubit in breadth; doubled over, so as to form a bag or pouch.

17. *settings of stones*. The distinguishing feature of the breastplate was that it was set with twelve precious stones, each engraved with the name of one of the tribes of Israel; the stones being arranged in gold settings in four rows, three stones in a row.

ruby. Or, "cornelian."

topaz. Its colour is yellowish green.

emerald. Or, "carbuncle." Some authorities suggest the rock-crystal, a colourless stone used in ancient Egypt for engravings.

18. *carbuncle*. Or, "red garnet."

19. *jacinth*. A clear yellow stone.

agate. A red, opaque stone.

20. *beryl*. Or, "chalcedony." Its colour is green to yellow.

square it shall be and double ; a span shall be the length thereof, and a span the breadth thereof. 17. And thou shalt set in it settings of stones, four rows of stones : a row of ruby, topaz, and emerald shall be the first row ; 18. and the second row a carbuncle, a sapphire, and a diamond ; 19. and the third row a jacinth, an agate, and an amethyst ; 20. and the fourth row a beryl, and an onyx, and a jasper : they shall be inclosed in gold in their settings. 21. And the stones shall be according to the names of the children of Israel, twelve, according to their names ; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes. 22. And thou shalt make upon the breastplate chains like cords, of wreathen work of pure gold. 23. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24. And thou shalt put the two wreathen chains of gold on the two rings at the ends of the breastplate. 25. And the other two ends of the two wreathen chains thou shalt put on the two ouches, and put them on the shoulder pieces of the ephod, in the fore-part thereof. 26. And thou shalt make two

jasper. The colour is bright green.

22. The chains referred to in this verse are the same as those mentioned in *v.* 14.

23. *and shalt put.* *i.e.* and shall fasten.

25. *two ends.* *i.e.* the corners at the top of the breastplate.

26–28. Two rings were to be attached to the inner lower corners of the breastplate. Two other rings were to be

9 מִשְׁקָר׃ וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שֹׁהַם וּפִתַּחְתָּ עֲלֵיהֶם
י שְׁמֹת בְּנֵי יִשְׂרָאֵל׃ שִׁשָּׁה מִשְּׁמֹתָם עַל הָאֶבֶן הָאֶחָת
וְאֶת־שְׁמוֹת הַשִּׁשָּׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשֵּׁנִית כְּתוֹלְדֹתָם׃
11 מַעֲשֵׂה חָרָשׁ אֶבֶן פִּתּוּחֵי חֹתָם תְּפַתַּח אֶת־שְׁתֵּי הָאֲבָנִים
עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל מֻסַבֹּת מִשְׁבְּצוֹת זָהָב תַּעֲשֶׂה
12 אֹתָם׃ וְשַׂמְתָּ אֶת־שְׁתֵּי הָאֲבָנִים עַל כִּתְפֹת הָאֵפֹד אַבְנֵי
זִכָּרֹן לִבְנֵי יִשְׂרָאֵל וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹתָם לִפְנֵי יְהוָה
שני 13 עַל־שְׁתֵּי כְתֵפָיו לְזִכָּרֹן׃ ס וְעָשִׂיתָ מִשְׁבְּצֹת זָהָב׃
14 וּשְׁתֵּי שַׁרְשְׁרֹת זָהָב טָהוֹר מִגְבָּלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה
עֲבֹת וְנָתַתָּה אֶת־שַׁרְשְׁרֹת הָעֲבֹתֹת עַל־הַמִּשְׁבְּצֹת׃ ס
מו וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד תַּעֲשֶׂנּוּ
זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר תַּעֲשֶׂה

9. *onyx stones*. "To fasten it, after the manner of buttons" (Josephus).

children of Israel. Better, "*sons of Israel*;" *i.e.* the twelve sons of Jacob who gave their names to the tribes. The name of Joseph was used here instead of Manasseh and Ephraim.

11. *engraver*. Tut-an-khamen's Tomb and the discoveries in regard to the goldsmith's art and precious jewellery at Ur, have shown that the art of engraving, such as here described, was common in the ancient world.

in ouches of gold. Better, *in settings of gold* (AJ).

12. *stones of memorial*. To remind the children of Israel of their unity of descent, and unity of service to the God of Holiness.

Aaron shall bear. The names denoted in concrete form that the High Priest was the messenger and representative of the entire community.

13–30. The Breastplate

14. *pure gold*. The same metal as used in the Holy of Holies.

9. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10. six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. 11. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be inclosed in ouches of gold. 12. And thou shalt put the two stones upon the shoulderpieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. *ii

13. And thou shalt make ouches of gold: 14. and two chains of pure gold; like cords shalt thou make them, of wreathen work: and thou shalt put the wreathen chains on the ouches.

15. And thou shalt make a breastplate of judgement, the work of the cunning workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it. 16. Four-

15. *breastplate.* The breastplate was double, open on all sides except the bottom. It is called "the breastplate of judgement," because it was to contain the Urim and the Thummim, by means of which the High Priest was to seek the judgement of God on difficult questions affecting the welfare of the community (*v.* 30).

like the work of the ephod. i.e. of the same material as the ephod.

2 בְּנֵי אַהֲרֹן׃ וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד
3 וּלְתִפְאָרֶת׃ וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו
רוּחַ חָכְמָה וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ לְכַהֲנוֹ־לִי׃
4 וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד וּמְעִיל וּכְתֹנֶת
תַּשְׁבֵּץ מִצְנֶפֶת וְאַבְנֵט וְעָשׂוּ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ
ה וְלִבָנָיו לְכַהֲנוֹ־לִי׃ וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת
וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ׃ פ
6 וְעָשׂוּ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ
7 מָשְׁזָר מַעֲשֵׂה חֹשֵׁב׃ שְׁתֵּי כְתֵפֹת חִבְּרֹת יִהְיֶה־לּוֹ אֶל־
8 שְׁנֵי קְצוֹתָיו וְחֻבָּר׃ וְחֵשֶׁב אֲפֻדָּתוֹ אֲשֶׁר עָלָיו כְּמַעֲשֵׂהוּ
מִמֶּנּוּ יִהְיֶה זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ

2. *holy garments*. *i.e.* garments to be worn by the priests when discharging their holy functions.

for glory and for beauty. Or, "for splendour and distinction."

3. *wise hearted*. In Bible psychology, the heart is the seat of intellect, not of feeling.

whom I have filled. Not that God had endowed certain men with extraordinary skill for this special occasion. Whatever gifts a man possesses are an endowment from God. Those, therefore, who are exceptionally skilful in craftsmanship are to offer their artistic skill for the making of the vestments.

sanctify him. The investiture in the priestly garments was part of the ceremony of induction into the priest's office, described in the next chapter.

4. *breastplate*. This and the other garments of the High Priest, described later, were additional to the garments of the priests.

5. *they shall take*. *i.e.* the workmen shall receive the materials (XXV, 3) from those who give them.

6–12. The Ephod

6. *ephod*. A short close-fitting coat, worn round

2. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. 3. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office. 4. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a coat of chequer work, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 5. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

6. And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the cunning workman. 7. It shall have two shoulderpieces joined to the two ends thereof; that it may be joined together. 8. And the cunningly woven band, which is upon it, to gird it on withal, shall be like the work thereof and of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen.

the body under the arms, and having straps over the shoulders to keep it in place.

cunning workman. See on XXVI, 1. The fabric of the ephod was the same as the curtains and veil of the Tabernacle, indicating the intimate connection between the High Priest and the Sanctuary. But in addition, there were gold threads woven into the material, probably as a symbol of royal power, because of the High Priest's position as the spiritual head of the community.

8. *band.* Around the waist, at the bottom of the ephod, was an artistically woven band, part of the ephod.

כז ם ם ם כ 20
כ וְאַתָּה תְצַוֶּה | אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ
21 כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד: בְּאֹהֶל מוֹעֵד מִחוּץ
לַפָּרֹכֶת אֲשֶׁר עַל־הָעֵדֻת יַעֲרֹךְ אֹתוֹ אַהֲרֹן וּבָנָיו מֵעֶרֶב עַד־
בֹּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל: ם

כח CAP. XXVIII. כח
א וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ
בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר

VIII. TETZAVEH

(CHAPTERS XXVII, 20—XXX, 10)

20, 21. THE OIL FOR THE LAMP

After the description of the Sanctuary, Scripture proceeds to deal with the requirements of those who were to minister therein.

20. *for the light.* That was to be kept burning in the Sanctuary every night.

pure olive oil. Used for all sacred purposes.

beaten. The olives were gently pounded in a mortar, and the first drops of oil obtained were of the purest quality.

continually. *i.e.* regularly, as a standing practice. Because no sunlight fell into the Sanctuary, there had always to be one light (cf. I Sam. III, 3). The lamp of the Sanctuary is represented in the Synagogue by the perpetual lamp burning before the Ark (the *Ner Tamid*). The Rabbis interpret the lamp as a symbol of Israel, whose mission it was to become " a light of the nations " (Isa. XLII, 7).

21. *tent of meeting.* *i.e.* the Holy Place, not the Holy of Holies ; see XXV, 22.

without the veil. Outside the veil.

the testimony. See XXV, 21.

shall order it. " Shall set it in order " (AJ).

from evening to morning. Cf. XXX, 7, where it is stated that it was Aaron's duty in the morning to remove the

VIII. TETZAVEH

27 20. And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. 21. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

CHAPTER XXVIII

28 1. And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

burnt wick, replace it with a fresh one and fill the lamp with oil. He was to light it in the evening.

CHAPTER XXVIII. THE VESTMENTS OF THE PRIESTS

After the instructions as to the building of the Sanctuary, Moses receives directions concerning the men who are to serve as priests. That sacred office was reserved for Aaron, his sons and their descendants. This chapter describes the garments which were to be worn by the priests when ministering in the Sanctuary. These garments distinguished the priest from the lay Israelite, and reminded him that even more than the layman he must make the ideal of holiness the constant guide of his life. These vestments also added to the solemnity and awe of the service of the Sanctuary.

1. *that he may minister.* The verb is in the singular, referring to the principal person in the group, Aaron.

16 קְלָעִים עַמֻּדֵיהֶם שְׁלֹשָׁה וַאדְנֵיהֶם שְׁלֹשָׁה: וּלְשַׁעַר הֶחָצֵר
מָסָךְ ו עֶשְׂרִים אַמָּה תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
מפטיר מָשְׁזָר מַעֲשֵׂה רֹקֵם עַמֻּדֵיהֶם אַרְבָּעָה וַאדְנֵיהֶם אַרְבָּעָה:
17 כָּל־עַמּוּדֵי הֶחָצֵר סָבִיב מְחֻשָּׁקִים כֶּסֶף וָוֵיהֶם כֶּסֶף
18 וַאדְנֵיהֶם נְחֹשֶׁת: אֹרֶךְ הֶחָצֵר מֵאָה בָאַמָּה וְרֹחַב ו חֲמִשִּׁים
בַּחֲמִשִּׁים וְקוֹמָה חָמֵשׁ אַמּוֹת שֵׁשׁ מָשְׁזָר וַאדְנֵיהֶם נְחֹשֶׁת:
19 לְכָל כְּלֵי הַמִּשְׁכָּן בְּכָל עֲבֹדָתוֹ וְכָל־יְתֵדֹתָיו וְכָל־יִתְדֹת
הֶחָצֵר נְחֹשֶׁת:

16. *screen.* On the east side, there were hangings, as on the other three sides, but only for fifteen cubits from each corner. This left an open space in the middle, measuring twenty cubits which was filled in by a screen. This screen was of the same fabric as that of the Tabernacle (xxvi, 36).

17. *filleted.* *i.e.* bound round, as in *v.* 10.

18. *every where.* A difficult phrase. Its literal meaning is "fifty by fifty," which the Talmud explains by supposing that on the East side the court was fifty cubits square.

19. *instruments.* Tools used in setting up the tabernacle; such as hammers for driving the pins into the ground.

tabernacle. The word is here used in its widest sense, to include the Court as well as the Holy Place and Holy of Holies.

service thereof. Its workmanship.

pins. Tent-pegs.

three. 16. And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer: their pillars four, and their sockets four.*m 17. All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass. 18. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and their sockets of brass. 19. All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

For the Lesson from the Prophets, I Kings v, 26–vi, 13. *see* The Haftorahs, p. 524.

For the Blessings before and after the Haftorah, see p. 454.

6 וְעָשִׂיתָ בַדִּים לַמִּזְבֵּחַ בַּדֵּי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם נְחֹשֶׁת׃
7 וְהוּבָא אֶת־בַּדָּיו בַּטַּבָּעֹת וְהָיוּ הַבַּדִּים עַל־שְׁתֵּי צַלְעֹת
8 הַמִּזְבֵּחַ בְּשְׂאֵת אֹתוֹ׃ נְבוּב לֻחֹת תַּעֲשֵׂה אֹתוֹ כַּאֲשֶׁר
שביעי 9 הֳרְאָה אֹתְךָ בָּהָר כֵּן יַעֲשׂוּ׃ ס וְעָשִׂיתָ אֶת חֲצַר
הַמִּשְׁכָּן לִפְאַת נֶגֶב־תֵּימָנָה קְלָעִים לֶחָצֵר שֵׁשׁ מָשְׁזָר
י מֵאָה בָאַמָּה אֹרֶךְ לַפֵּאָה הָאֶחָת׃ וְעַמֻּדָיו עֶשְׂרִים וְאַדְנֵיהֶם
11 עֶשְׂרִים נְחֹשֶׁת וָוֵי הָעַמֻּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְכֵן לִפְאַת
צָפוֹן בָּאֹרֶךְ קְלָעִים מֵאָה אֹרֶךְ וְעַמֻּדָו עֶשְׂרִים וְאַדְנֵיהֶם
12 עֶשְׂרִים נְחֹשֶׁת וָוֵי הָעַמֻּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ וְרֹחַב הֶחָצֵר
לִפְאַת־יָם קְלָעִים חֲמִשִּׁים אַמָּה עַמֻּדֵיהֶם עֲשָׂרָה וְאַדְנֵיהֶם
13 עֲשָׂרָה׃ וְרֹחַב הֶחָצֵר לִפְאַת קֵדְמָה מִזְרָחָה חֲמִשִּׁים
14 אַמָּה׃ וַחֲמֵשׁ עֶשְׂרֵה אַמָּה קְלָעִים לַכָּתֵף עַמֻּדֵיהֶם
טו שְׁלֹשָׁה וְאַדְנֵיהֶם שְׁלֹשָׁה׃ וְלַכָּתֵף הַשֵּׁנִית חָמֵשׁ עֶשְׂרֵה

v. 11. ועמדיו קרי

8. *hollow with planks*. The altar consisted of wooden planks covered with metal, so that the inside was hollow. Rashi explains that the command in xx, 21, "an altar of earth shalt make unto Me," signifies that a mound of earth, equal to the dimensions of the hollow of the altar, was heaped up, and the casing of the altar set over it.

9–19. The Court of the Tabernacle

9. *court*. *i.e.* an enclosure, but without a roof. It marked off the limits of the Sanctuary-precincts. Any Israelite, who was not ritually unclean, could enter the court. The material used for the enclosure was "fine twisted linen" (see on xxvi, 1), and the length was 100 cubits (150 feet).

10. The hangings were supported by twenty pillars, set five cubits apart; and since the height was five cubits (*v.* 18), the spaces created by the pillars were square.

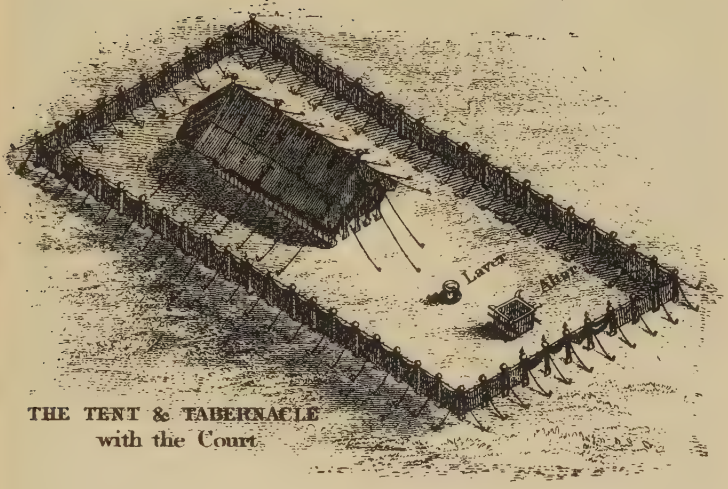
sockets. See on xxvi, 19.

6. And thou shalt make staves for the altar, staves of acacia wood, and overlay them with brass. 7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it. 8. Hollow with planks shalt thou make it: as it hath been shewed thee in the mount, so shall they make it.* vii

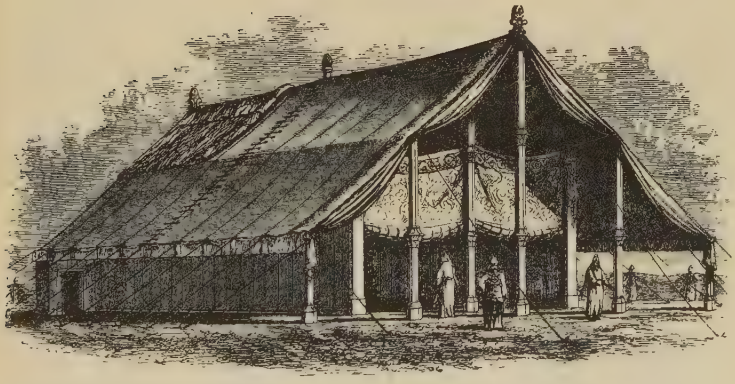
9. And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen an hundred cubits long for one side: 10. and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets shall be of silver. 11. And likewise for the north side in length there shall be hangings an hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver. 12. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. 13. And the breadth of the court on the east side eastward shall be fifty cubits. 14. The hangings for the one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. 15. And for the other side shall be hangings of fifteen cubits: their pillars three, and their sockets

fillets. Narrow strips of binding material; binding-rods, connecting the pillars.

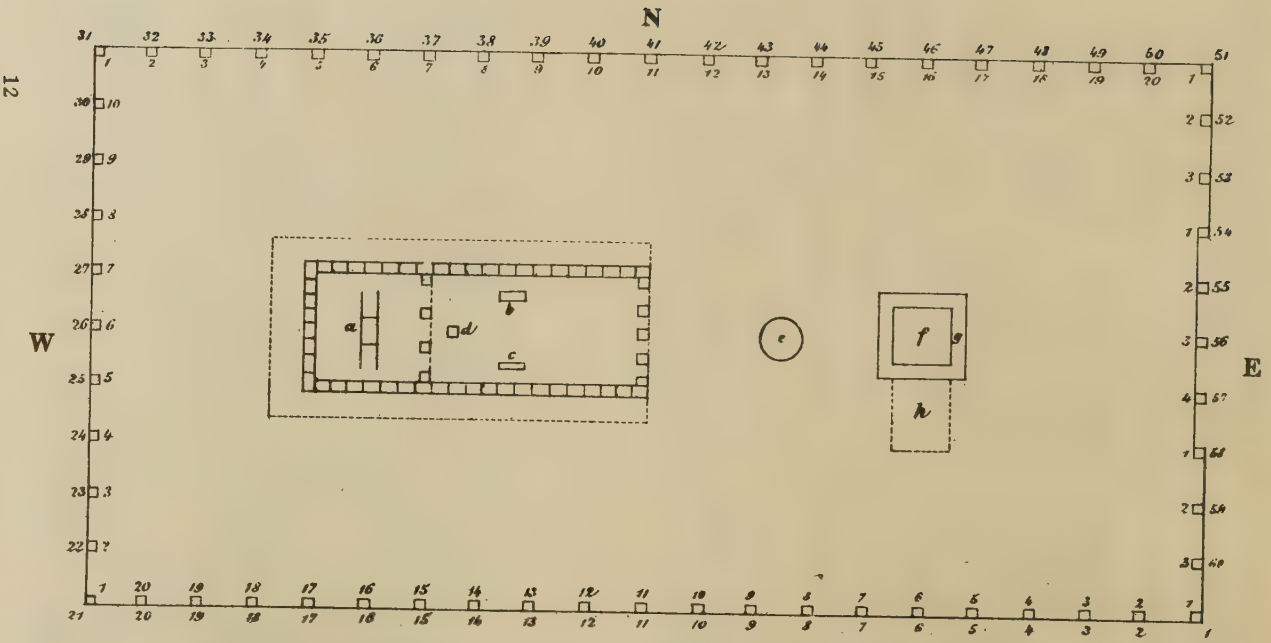
12. *breadth.* The court was twice as long as it was broad. There were twenty pillars along the length, and ten along the breadth.



THE TENT & TABERNACLE
with the Court



THE TABERNACLE
(According to Ferguson).



The TABERNACLE—Ground Plan (According to Riggenbach).

(*a*) The Ark. (*b*) The Table of Shew-bread. (*c*) The Candlestick. (*d*) The Altar of Incense. (*e*) The Laver. (*f*) The Altar of Burnt-offerings. (*g*) The Ledge of the Altar.

כז CAP. XXVII.

א וְעָשִׂיתָ אֶת־הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת אֹרֶךְ וְחָמֵשׁ
אַמּוֹת רֹחַב רָבוּעַ יִהְיֶה הַמִּזְבֵּחַ וְשָׁלֹשׁ אַמּוֹת קֹמָתוֹ׃
2 וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פִּנֹּתָיו מִמֶּנּוּ תִּהְיֶינָ קַרְנֹתָיו
3 וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת׃ וְעָשִׂיתָ סִּירֹתָיו לְדַשְּׁנוֹ וְיָעָיו וּמִזְרְקֹתָיו
4 וּמִזְלְגֹתָיו וּמַחְתֹּתָיו לְכָל־כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת׃ וְעָשִׂיתָ
לוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל־הָרֶשֶׁת אַרְבַּע
ה טַבְּעֹת נְחֹשֶׁת עַל אַרְבַּע קְצוֹתָיו׃ וְנָתַתָּה אֹתָהּ תַּחַת
כַּרְכֹּב הַמִּזְבֵּחַ מִלְמָטָּה וְהָיְתָה הָרֶשֶׁת עַד חֲצִי הַמִּזְבֵּחַ׃

v. 3. חס דגושה

CHAPTER XXVII

1–8. THE ALTAR OF BURNT-OFFERINGS

1. *altar.* The Rabbis explained the symbolism of the altar by making each letter of the Heb. name for altar (מזבח) the initial of a word, thus: מחילה "forgiveness"—the altar was the channel whereby the Israelite could seek reconciliation with God from Whom he had become estranged by sin; זכות "merit"—gratitude, humility, contrition found an outlet on the altar, and by the exercise of these virtues, life was ennobled and "merit" acquired; ברכה "blessing"—by being true to the teachings that centred round the altar, man earns the Divine blessings and himself becomes a blessing to his fellowmen; חיים "life"—the altar points the way of the life everlasting, to the things that abide for evermore, truth, righteousness, holiness.

2. *horns.* There were projections at each of the four corners of the altar. The commonly accepted view is that they were pointed at the top. Josephus, describing the altar in the Second Temple, says, "it had corners like horns." The purpose of these horns can only be conjectured. The horn was the symbol of power, glory, salvation; and these horns no doubt typified to the worshipper the might of God and His ability to protect those who resorted to His altar.

Chapter XXVII

27 1. And thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. 2. And thou shalt make the horns of it upon the four corners thereof: the horns thereof shall be of one piece with it: and thou shalt overlay it with brass. 3. And thou shalt make its pots to take away its ashes, and its shovels, and its basons, and its fleshhooks, and its firepans: all the vessels thereof thou shalt make of brass. 4. And thou shalt make for it a grating of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. 5. And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar.

Consequently, a fugitive, unless he was a murderer, obtained safety by seizing hold of the altar-horns (see on XXI, 14).

of one piece with it. Cf. XXV, 19, 31.

overlay it with brass. Since fires would be constantly burning upon the altar.

3. *ashes.* Of the burnt animals and fuels.

shovels. To remove the ashes from the altar.

basons. Receptacles for the blood of the slain animals.

fleshhooks. Forks for handling the flesh of the sacrifices.

firepans. In which burning coal was carried from the altar of burnt-offering to the altar of incense.

5. *ledge.* Halfway round the altar there ran a ledge, probably made of copper, and this rested upon a brazen grating, 2½ feet in height. According to Tradition, this ledge was a cubit in width, and seems to have been used by the priests to stand on. Attached to the grating were rings to enable the altar to be carried.

32 חשֵׁב יַעֲשֶׂה אֹתָהּ כְּרֻבִים: וְנָתַתָּה אֹתָהּ עַל־אַרְבָּעָה
עַמּוּדֵי שִׁטִּים מְצִפִּים זָהָב וָוֵיהֶם זָהָב עַל־אַרְבָּעָה אַדְנֵי־
33 כָסֶף: וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה
מִבֵּית לַפָּרֹכֶת אֶת אֲרוֹן הָעֵדֻת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם
34 בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים: וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל
לה אֲרוֹן הָעֵדֻת בְּקֹדֶשׁ הַקָּדָשִׁים: וְשַׂמְתָּ אֶת־הַשֻּׁלְחָן מִחוּץ
לַפָּרֹכֶת וְאֶת־הַמְּנֹרָה נֹכַח הַשֻּׁלְחָן עַל צֶלַע הַמִּשְׁכָּן תֵּימָנָה
36 וְהַשֻּׁלְחָן תִּתֵּן עַל־צֶלַע צָפוֹן: וְעָשִׂיתָ מָסָךְ לְפֶתַח הָאֹהֶל
תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה רֹקֵם:
37 וְעָשִׂיתָ לַמָּסָךְ חֲמִשָּׁה עַמּוּדֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב וָוֵיהֶם
זָהָב וְיָצַקְתָּ לָהֶם חֲמִשָּׁה אַדְנֵי נְחֹשֶׁת: ס ששי

מלרע v. 33.

32. *pillars*. The veil was held up by four wooden posts with golden hooks. The posts fitted into silver sockets similar to those places under the boards (*v*. 19).

33. *most holy*. The Holy of Holies formed a perfect cube, being 10 cubits in height, length and breadth.

ark of the testimony. *i.e.* the Ark containing the two tables of stone (xxv, 10f).

35. *thou shalt set*. Rashi gives the traditional account of the arrangement of the furniture in the Tabernacle. The table of shewbread was set in the north, two and a half cubits from the wall; the candlestick in the south, an equal distance from the wall; and between the two was the golden altar of incense; see p. 321.

36. *screen*. Instead of the curtains, a special screen was made for the entrance. Its material was similar to the veil, except that no cherubim were embroidered thereon.

shall it be made. 32. and thou shalt hang it upon four pillars of acacia overlaid with gold, their hooks shall be of gold, upon four sockets of silver. 33. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. 34. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. 35. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. 36. And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. 37. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold: and thou shalt cast five sockets of brass for them.* vi

37. *five pillars.* The screen, unlike the veil, which had four pillars, was supported by five. It would require this additional support because of the frequency with which it would be drawn aside to allow the priests to enter.

24 לִמְקֻצָעֹת הַמִּשְׁכָּן בִּירֵכָתָיִם: וְיִהְיוּ תְאֻמִם מִלְמַטָּה וְיַחְדָּו
יִהְיוּ תַמִּים עַל־רֹאשׁוֹ אֶל־הַטַּבַּעַת הָאַחַת כֵּן יִהְיֶה
כה לִשְׁנֵיהֶם לִשְׁנֵי הַמִּקְצֹעֹת יִהְיוּ: וְהָיוּ שְׁמֹנָה קְרָשִׁים
וְאַדְנֵיהֶם כֶּסֶף שִׁשָּׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת
26 הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד: וְעָשִׂיתָ
בְרִיחִם עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הָאֶחָד:
27 וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הַשֵּׁנִית וַחֲמִשָּׁה
28 בְרִיחִם לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן לַיַּרְכָתַיִם יָמָּה: וְהַבְּרִיחַ
הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרַח מִן־הַקָּצֶה אֶל־הַקָּצֶה:
29 וְאֶת־הַקְּרָשִׁים תְּצַפֶּה זָהָב וְאֶת־טַבְּעֹתֵיהֶם תַּעֲשֶׂה זָהָב
ל בָּתִּים לַבְּרִיחִם וְצִפִּיתָ אֶת־הַבְּרִיחִם זָהָב: וַהֲקֵמֹתָ אֶת־
חמישי 31 הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ אֲשֶׁר הָרְאִיתָ בָּהָר: ס וְעָשִׂיתָ
פָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה

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v. 31. סבירין תעשה

24. *double*. The remaining cubit (*v*. 22) was filled in by two boards, one fitted into each corner. These additional boards would naturally not protrude outside the building, but inside; and in this way they would be "double," since they overlapped the last of the twenty boards on each side. They would serve as buttresses and strengthen the corners.

the first ring. See *v*. 29.

25. *eight boards*. *i.e.*, six mentioned in *v*. 22 and two in *v*. 23.

26. *bars*. Along each of the three walls of the Tabernacle, bars were fixed in three rows. The central bar was the entire length of the structure; but on the top and bottom rows, the bars were shorter.

29. *places for the bars*. Better, *holders for the bars* (AJ). These bars fitted into rings. The rings and bars were to join the walls fast together, "that the Tabernacle might not be shaken, either by the winds or by any other

shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners. 25. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. 26. And thou shalt make bars of acacia wood; five for the boards of the one side of the tabernacle, 27. and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part westward. 28. And the middle bar in the midst of the boards shall pass through from end to end. 29. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. 30. And thou shalt rear up the tabernacle according to the fashion thereof which hath been shewed thee in the mount.*[v]

31. And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman

means, but that it might preserve itself quiet and immoveable continually" (Josephus).

30. This verse (cf. xxv, 9, 40) perhaps implies that more detailed directions were given to Moses than are recorded in this Book; and this supplementary instruction filled in the gaps which occur in the written account, and explained its obscurities.

31–33. The Veil

31. *veil.* Its purpose was to form a partition between the Holy of Holies and the remaining part of the Tabernacle. It corresponded in fabric and design with the curtains (*v.* 1).

טו 16 וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים: עֶשֶׂר
אַמּוֹת אָרֶךְ הַקָּרֶשׁ וְאַמָּה וַחֲצִי הָאַמָּה רֹחַב הַקֶּרֶשׁ
17 הָאֶחָד: שְׁתֵּי יָדוֹת לַקֶּרֶשׁ הָאֶחָד מְשֻׁלָּבֹת אִשָּׁה אֶל־
18 אֲחֹתָהּ כֵּן תַּעֲשֶׂה לְכֹל קַרְשֵׁי הַמִּשְׁכָּן: וְעָשִׂיתָ אֶת־הַקְּרָשִׁים
19 לַמִּשְׁכָּן עֶשְׂרִים קֶרֶשׁ לִפְאַת נֶגְבָּה תֵּימָנָה: וְאַרְבָּעִים
אַדְנֵי־כֶסֶף תַּעֲשֶׂה תַּחַת עֶשְׂרִים הַקֶּרֶשׁ שְׁנֵי אֲדָנִים תַּחַת־
הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ
כ הָאֶחָד לִשְׁתֵּי יְדֹתָיו: וְלִצֶלַע הַמִּשְׁכָּן הַשֵּׁנִית לִפְאַת צָפוֹן
21 עֶשְׂרִים קָרֶשׁ: וְאַרְבָּעִים אַדְנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת
22 הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד: וּלְיַרְכְּתֵי
23 הַמִּשְׁכָּן יָמָּה תַּעֲשֶׂה שִׁשָּׁה קְרָשִׁים: וּשְׁנֵי קְרָשִׁים תַּעֲשֶׂה

15–30. The Boards of the Tabernacle

15. *boards.* Either solid boards, or, as some have suggested, "frames;" *i.e.* two planks of wood joined by a cross-piece at the top and bottom.

standing up. The boards are to be placed vertically in position. The length of the board, ten cubits (15 feet) represents the height of the Tabernacle.

17. *tenons.* *i.e.* projecting pegs, which fitted into sockets. These tenons were "joined one to another," which may mean that they were fixed on to a plate of metal whereby they were held together.

18. *twenty boards.* Formed the length of the Tabernacle, each a cubit and a half in breadth. The total length was thus 30 cubits (45 feet).

south side. lit. "towards the Negeb," *i.e.* the arid Southern part of Palestine. Likewise in *v.* 22, "westward" is lit. "sea-ward," as the Mediterranean formed the Western horizon in Palestine. Bible Critics deduce from the use of such terms in this narrative that it was written after Israel had lived long enough in Canaan for the words

15. And thou shalt make the boards for the tabernacle of acacia wood, standing up. 16. Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. 17. Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the tabernacle. 18. And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. 19. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons: 20. and for the second side of the tabernacle, on the north side, twenty boards: 21. and their forty sockets of silver; two sockets under one board, and two sockets under another board. 22. And for the hinder part of the tabernacle westward thou shalt make six boards. 23. And two boards shalt thou make for the corners of the tabernacle in the hinder part. 24. And they

to have acquired this sense. The argument is absurd; because it overlooks the fact that the Hebrew language did not originate in Egypt during the bondage, but that it had been in existence many many centuries before the Children of Israel went down to Egypt.

19. *sockets.* To receive the tenons or projecting pegs. These sockets were on the bases or pedestals which kept the boards erect. They also prevented the structure from resting upon the ground.

22. *westward.* There were only six boards to form the western wall, and these would occupy a space of nine cubits. It is certain that the width of the edifice was ten cubits, the same as the height. There is consequently still one cubit to be accounted for.

8 תַּעֲשֶׂה אֹתָם: אֹרֶךְ ו הַיְרִיעָה הָאַחַת שְׁלֹשִׁים בָּאַמָּה
וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְעַשְׁתֵּי
9 עֶשְׂרֵה יְרִיעֹת: וְחִבַּרְתָּ אֶת־חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת־
שֵׁשׁ הַיְרִיעֹת לְבָד וְכָפַלְתָּ אֶת־הַיְרִיעָה הַשִּׁשִּׁית אֶל־מוּל
י פְּנֵי הָאֹהֶל: וְעָשִׂיתָ חֲמִשִּׁים לֻלָאֹת עַל שְׂפַת הַיְרִיעָה
הָאַחַת הַקִּיצֹנָה בַּחֹבֶרֶת וַחֲמִשִּׁים לֻלָאֹת עַל שְׂפַת
11 הַיְרִיעָה הַחֹבֶרֶת הַשֵּׁנִית: וְעָשִׂיתָ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים
וְהֵבֵאתָ אֶת־הַקְּרָסִים בַּלֻּלָאֹת וְחִבַּרְתָּ אֶת־הָאֹהֶל וְהָיָה
12 אֶחָד: וְסָרַח הָעֹדֵף בִּירִיעֹת הָאֹהֶל חֲצִי הַיְרִיעָה הֶעֹדֶפֶת
13 תִּסְרַח עַל אֲחֹרֵי הַמִּשְׁכָּן: וְהָאַמָּה מִזֶּה וְהָאַמָּה מִזֶּה
בָּעֹדֵף בְּאֹרֶךְ יְרִיעֹת הָאֹהֶל יִהְיֶה סָרֻחַ עַל־צִדֵּי הַמִּשְׁכָּן
14 מִזֶּה וּמִזֶּה לְכַסֹּתוֹ: וְעָשִׂיתָ מִכְסֶה לָאֹהֶל עֹרֹת אֵילִם
מְאָדָּמִים וּמִכְסֵה עֹרֹת תְּחָשִׁים מִלְמָעְלָה: פ רביעי

ו. 9 קמץ בזק

9. *double over.* Two cubits' length of the curtain was folded back at the entrance on the east side, so as to form a kind of portal above the entrance.

10. Similar to *v.* 4f. It is not stated of what material the loops were to be made. They were probably of woven goats' hair. The clasps were of copper or bronze, because this outer covering was not part of the actual Tabernacle, like the curtains of linen, but only a protection against rain, dust and sun.

12 Since there were eleven hair-curtains as against ten of linen, and two cubits of the eleventh curtain had been accounted for in *v.* 9, the remaining two cubits were allowed to trail on the ground at the back of the edifice, on the west side.

13. The hair-curtains were two cubits longer than the linen, and this extra length provided for the cubit of the

8. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits : the eleven curtains shall have one measure. 9. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. 10. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the first set, and fifty loops upon the edge of the curtain which is outmost in the second set. 11. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. 12. And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. 13. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. 14. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of porpoise skins above.* iv

boards on either side which was left exposed by the other curtains (2f). The sides were thus completely protected by the outer curtains.

14. As a further protection to the precious fabrics of the Tabernacle, there were two additional coverings of skin spread over the roof, and hanging down at the sides. According to some Rabbis, there was only one additional covering of ram's skins, with patches of porpoise skins.

2 אֹרֶךְ | הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה וְרֹחַב
אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְכָל־הַיְרִיעֹת׃
3 חֲמֵשׁ הַיְרִיעֹת תֶּהְיֶיןָ חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ וְחָמֵשׁ יְרִיעֹת
4 חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ׃ וְעָשִׂיתָ לֻלְאֹת תְּכֵלֶת עַל שְׂפַת
הַיְרִיעָה הָאֶחָת מִקָּצָה בַּחֹבָרֶת וְכֵן תַּעֲשֶׂה בִּשְׂפַת הַיְרִיעָה
ה הַקִּיצוֹנָה בַּמַּחְבֶּרֶת הַשֵּׁנִית׃ חֲמִשִּׁים לֻלָאֹת תַּעֲשֶׂה
בַּיְרִיעָה הָאֶחָת וַחֲמִשִּׁים לֻלָאֹת תַּעֲשֶׂה בִּקְצֵה הַיְרִיעָה
אֲשֶׁר בַּמַּחְבֶּרֶת הַשֵּׁנִית מַקְבִּילֹת הַלֻּלָאֹת אִשָּׁה אֶל־
6 אֲחֹתָהּ׃ וְעָשִׂיתָ חֲמִשִּׁים קַרְסֵי זָהָב וְחִבַּרְתָּ אֶת־הַיְרִעֹת
7 אִשָּׁה אֶל־אֲחֹתָהּ בַּקְּרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד׃ וְעָשִׂיתָ
יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת

2. *length*. The curtains were arranged in two sets of five, each set being 28 cubits in length and 20 cubits in breadth. The Tabernacle was 30 cubits long and 10 cubits in width and height. Consequently, as Josephus declares, the curtains "covered all the top and parts of the walls, on the sides and behind, so far as within one cubit of the ground"; because the two walls and top of the structure measured 30 cubits and the curtain only 28 cubits, leaving two cubits exposed. The length of the structure 30 cubits, and the western side, 10 cubits, would be exactly covered by the two sets of curtains, 20 cubits each in breadth. The eastern side, the entrance, was provided with a special screen; *v*. 36.

4. *loops*. Five curtains formed "a set," and at the edge of each set there were to be fifty loops, so that they could be coupled together by means of clasps.

6. *the tabernacle shall be one*. Ibn Ezra and others read a spiritual meaning into these instructions concerning the curtains. They were formed of separate pieces, yet they were so arranged that when they formed the covering of the Tabernacle they were a single whole. Similaly the community of Israel, comprising different

2. The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure. 3. Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. 4. And thou shalt make loops of blue upon the edge of the one curtain that is outmost in the first set; and likewise shalt thou make in the edge of the curtain that is outmost in the second set. 5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second set; the loops shall be opposite one to another. 6. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be one. 7. And thou shalt make curtains of goats' hair for a tent over the tabernacle: eleven curtains shalt thou make them.

tribes and families, must be linked together in peace and solidarity. God's people must form "a single band" to perform the will of their Father who is in Heaven.

7–14. The Curtains and Coverings of the Tent

7. *of goats' hair.* To protect the finely-spun curtains of the Tabernacle from dust and rain, there was a tent erected as an outer covering, and the sides of the tent were made of goats' hair cloth. There were eleven of these curtains. Why an additional one was required is explained in *v.* 9.

8. *length.* The goats' hair curtains were of the same breadth as the linen, but were two cubits longer to make up the deficiency of a cubit on each side (see on 2f).

שְׁנֵי הַקְּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה לְשִׁשָּׁת
36 הַקָּנִים הַיֹּצְאִים מִן־הַמְּנֹרָה: כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה
37 יִהְיוּ כֻּלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר: וְעָשִׂיתָ אֶת־נֵרֹתֶיהָ
38 שִׁבְעָה וְהֶעֱלָה אֶת־נֵרֹתֶיהָ וְהֵאִיר עַל־עֵבֶר פָּנֶיהָ: וּמַלְקְחֶיהָ
39 וּמַחְתֹּתֶיהָ זָהָב טָהוֹר: כִּכַּר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ אֶת
מ כָּל־הַכֵּלִים הָאֵלֶּה: וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה
מָרְאֶה בָּהָר: ס שלישי

כו Cap. XXVI.

א וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם:

v. 39. סבורין תעשה

37. *lamps.* Receptacles for the oil and wick, probably shaped like elongated shells.

over against it. Or, "in front of it." According to Rashi, the lamps were so arranged that the wick-mouths from which the flame burned were directed towards the central shaft.

38. *tongs.* For drawing out the wick.

snuffdishes. Receptacles in which the burnt wicks are placed.

39. *talent of pure gold.* Josephus gives the weight as one hundred pounds, and that is approximately correct. The value would be about six thousand pounds sterling.

40. *which hath been shewed.* The Rabbis declare that Moses found it so difficult to grasp the verbal instruction in connection with the candlestick, that God constructed for him a model of fire. But from the text, it is not necessarily to be inferred that an actual model was shown to Moses. As Luzzatto remarks, the verb, "to see," may signify mental perception as well as ocular vision.

thereof : 35. and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. 36. Their knops and their branches shall be of one piece with it : the whole of it one beaten work of pure gold. 37. And thou shalt make the lamps thereof, seven : and they shall light the lamps thereof, to give light over against it. 38. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. 39. Of a talent of pure gold shall it be made, with all these vessels. 40. And see that thou make them after their pattern, which hath been shewed thee in the mount.* iii a

Chapter XXVI

26 1. Moreover thou shalt make the tabernacle with ten curtains ; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou make them.

Chapter XXVI

1–6. The Curtains of the Tabernacle

1. *the tabernacle.* *i.e.* Holy Place and the Holy of Holies. The interior is to be covered with a fabric of curtains, supported upon a wooden framework.

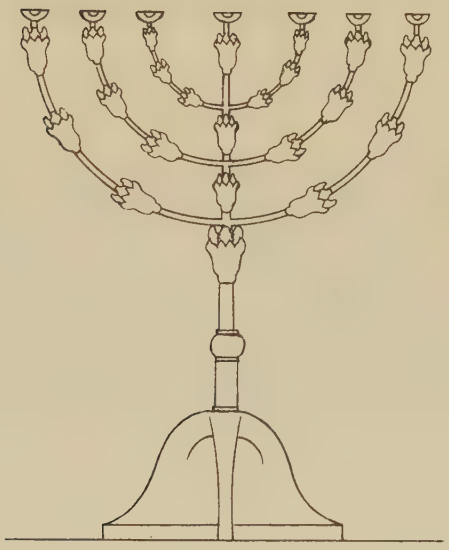
fine twined linen. Linen of exceptional fineness on which the figures of cherubim were worked in coloured threads.

work of the cunning workman. Or, " work of a designer," or " pattern-weaver " ; work requiring exceptional skill. The traditional explanation is that in this class of work, a design appeared on both sides of the fabric. *Cunning* is the old English word for " skilful."

31 וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּיעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ
32 וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃ וְשִׁשָּׁה
קָנִים יֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה ו קְנֵי מְנֹרָה מִצִּדָּהּ הָאֶחָד
33 וּשְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ הַשֵּׁנִי׃ שְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים
בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפָרַח וּשְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים
בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפָרַח כֵּן לְשִׁשֶּׁת הַקָּנִים הַיֹּצְאִים
34 מִן־הַמְּנוֹרָה׃ וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים כַּפְתֹּרֶיהָ
לה וּפְרָחֶיהָ׃ וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת

מלא יוד v. 31.

31–40. The Candlestick



31. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it: 32. and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 33. three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: 34. and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers

31. *candlestick.* A lampstand. Among the spoils of the Temple depicted on the Arch of Titus, the candlestick is conspicuous.

beaten work. See on *v.* 18.

shaft. The central stem.

cups. These were formed in the shape of an opened almond-blossom, the exterior being the "knops," and the interior the "flowers;" *i.e.* the outer and inner petals.

32. *six branches.* They curved to the same height as the central shaft, so that all the seven lamps were in a straight line. Seven represents the idea of completeness; and seven lamps therefore symbolise perfect light. See further on XXVII, 20f.

33. *three cups.* Each branch was divided into three parts by having a "cup" placed at the top end, and a third, and two-thirds of the way down towards the central shaft.

34–36. It is not quite certain from this description how these ornaments were arranged on the central shaft. The reconstruction on the page opposite is that of Riggenbach.

כה סָבִיב: וְעָשִׂיתָ לּוֹ מִסְגֶּרֶת טֹפַח סָבִיב וְעָשִׂיתָ זֵר־זָהָב
26 לְמִסְגַּרְתּוֹ סָבִיב: וְעָשִׂיתָ לּוֹ אַרְבַּע טַבְּעֹת זָהָב וְנָתַתָּ
אֶת־הַטַּבָּעֹת עַל אַרְבַּע הַפֵּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו: לְעֻמַּת
27 הַמִּסְגֶּרֶת תִּהְיֶיןָ הַטַּבָּעֹת לְבָתִּים לְבַדִּים לָשֵׂאת אֶת־
28 הַשֻּׁלְחָן: וְעָשִׂיתָ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם
29 זָהָב וְנִשָּׂא־בָם אֶת־הַשֻּׁלְחָן: וְעָשִׂיתָ קְעָרֹתָיו וְכַפֹּתָיו
וְקִשׂוֹתָיו וּמְנַקִּיֹתָיו אֲשֶׁר יֻסַּךְ בָּהֶן זָהָב טָהוֹר תַּעֲשֶׂה אֹתָם:
(שלישי לפס׳) ל וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד: פ

ק׳ דגושה v. 29.

25. *border.* Either on the top surface of the table or attached to the legs half-way down, so as to keep them together, like rungs of a chair. The illustration on the Arch of Titus favours the latter view.

handbreath. i.e. the four fingers of the hand joined together; about three inches.

crown. Rashi makes this identical with the crown mentioned in the last verse, but on the Arch of Titus this central border has traces of decorative work.

26. *four rings.* For purposes of transportation, as in *v.* 12.

29. *dishes.* In which the loaves were brought to and from the table.

spoons. Better, *cups*, for the frankincense which was set upon the two piles of loaves; see Lev. xxiv, 7.

flagons . . . bowls. Jars and chalices used for the libation of wine which accompanied the burning of the incense. The former would be the large flagons in which the wine was stored; the latter, the bowls used in the actual libation.

30. *shewbread.* lit. "bread of the Presence." It is described in Lev. xxiv, 5–9, where it is said to have consisted of twelve loaves of wheaten flour, corresponding in number to the tribes of Israel. It was placed on the table on the Sabbath, arranged in two rows, and left there until

gold round about. 25. And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about. 26. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27. Close by the border shall the rings be, for places for the staves to bear the table. 28. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. 29. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, to pour out withal: of pure gold shalt thou make them. 30. And thou shalt set upon the table shewbread before me alway.* iii s

the following Sabbath. When the loaves were removed, they were eaten by the priests. The symbolic meaning of the shewbread is a matter of conjecture. Maimonides confesses, "I do not know the object of the table with the bread upon it continually, and up to this day I have not been able to assign any reason to this commandment." Most commentators understand the Presence-bread as an expression of thankfulness and standing acknowledgment on the part of the children of Israel that God was the Giver of man's daily necessities.

19 מִקְשָׁה תַּעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת׃ וַעֲשֵׂה כְּרוּב
אֶחָד מִקְּצָה מִזֶּה וּכְרוּב־אֶחָד מִקְּצָה מִזֶּה מִן־הַכַּפֹּרֶת
כ תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו׃ וְהָיוּ הַכְּרֻבִים
פֹּרְשֵׂי כְנָפַיִם לְמַעְלָה סֹכְכִים בִּכְנָפֵיהֶם עַל־הַכַּפֹּרֶת
וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת יִהְיוּ פְּנֵי הַכְּרֻבִים׃
21 וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְמָעְלָה וְאֶל־הָאָרֹן תִּתֵּן
22 אֶת־הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ׃ וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי
אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן
הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל׃ פ
23 וְעָשִׂיתָ שֻׁלְחַן עֲצֵי שִׁטִּים אַמָּתַיִם אָרְכּוֹ וְאַמָּה רָחְבּוֹ וְאַמָּה
24 וָחֵצִי קֹמָתוֹ׃ וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לּוֹ זֵר זָהָב

asserts that the cherubim had the faces of children. In Biblical poetry, the cherubim are an emblem of God's nearness to man. Thus the Psalmist speaks of God as "enthroned upon the cherubim" (Ps. LXXX, 2), when he invokes Him to help His people: that is, He is not far off in the heavens, and not powerless to aid, but a very present Helper in the day of distress and trouble.

beaten work. *i.e.* hammered out of one piece.

19. *of one piece with.* Heb. is simply "out of." The figures were not made separately and fastened to the mercy-seat, but both were fashioned out of the same mass of gold (Rashi).

20. *covering the mercy-seat.* The wings would thus veil the sight of the mercy-seat from the eyes of the High Priest when he entered the Holy of Holies on the Day of Atonement; and teach that no human being, even one who penetrated into the Holy of Holies, could attain to a full comprehension of God. There have been several mystical applications of the symbolism of the cherubim ("who had the faces of children") to educational problems. Children should be taught to aspire upwards ("spread out their wings on high"); to become protectors of the Ark of the Covenant ("covering the mercy-seat with their wings");

of gold ; of beaten work shalt thou make them, at the two ends of the mercy-seat. 19. And make one cherub at the one end, and one cherub at the other end : of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. 20. And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another ; toward the mercy-seat shall the faces of the cherubim be. 21. And thou shalt put the mercy-seat above upon the ark ; and in the ark thou shalt put the testimony that I shall give thee. 22. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23. And thou shalt make a table of acacia wood : two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24. And thou shalt overlay it with pure gold, and make thereto a crown of

their faces towards their fellow-man (" their faces one to another ") ; and their eyes towards the mercy-seat of God.

21. See *v.* 16.

22. *will I meet with thee.* Heb. ונועדתי ; hence the whole sanctuary is called, אהל מועד " the Tent of Meeting," *i.e.* the place where God reveals His will, through Moses, to Israel.

23–30. The Table of Shewbread

23. *table.* A representation of this table is on the Arch of Titus.

24. *a crown.* An ornamental moulding, as in *v.* 11.

11 וְאַמָּה וָחֵצִי קֹמָתוֹ: וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר מִבַּית וּמִחוּץ
12 תְּצַפֶּנּוּ וְעָשִׂיתָ עָלָיו זֵר זָהָב סָבִיב: וְיָצַקְתָּ לּוֹ אַרְבַּע
טַבְּעֹת זָהָב וְנָתַתָּה עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבָּעֹת עַל־
13 צַלְעוֹ הָאֶחָת וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ הַשֵּׁנִית: וְעָשִׂיתָ בַדֵּי
14 עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב: וְהֵבֵאתָ אֶת־הַבַּדִּים בַּטַּבָּעֹת
טו עַל צַלְעֹת הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן בָּהֶם: בְּטַבְּעֹת הָאָרֹן
16 יִהְיוּ הַבַּדִּים לֹא יָסֵרוּ מִמֶּנּוּ: וְנָתַתָּ אֶל־הָאָרֹן אֵת הָעֵדֻת
שני 17 אֲשֶׁר אֶתֵּן אֵלֶיךָ: וְעָשִׂיתָ כַּפֹּרֶת זָהָב טָהוֹר אַמָּתַיִם וָחֵצִי
18 אָרְכָּהּ וְאַמָּה וָחֵצִי רָחְבָּהּ: וְעָשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב

11. *pure gold.* Only the purest and most precious metal was used in connection with the Holy of Holies. The Ark was overlaid with gold inside, where it was not visible to the eye, as well as outside where it was visible ; to teach us, that man must be as pure in mind and heart, as he appears pure in outward manner and bearing. Especially is it the duty of a scholar, continue the Rabbis, to be inwardly what he pretends to be outwardly (תוכו כברו).

upon it. Running around the edge of the top surface.

crown. i.e. an ornamental rim or moulding.

12. *two rings.* For the purpose of transportation in the Israelites' wanderings in the Wilderness, the Ark was provided with four rings at its four feet, two on each side, through which two gilded poles of acacia wood were passed ;

13. *staves.* Poles, by means of which the Ark was carried.

overlay them with gold. May mean either gilding, an art well-known in Egypt, or plating.

16. *the testimony. i.e.* the two Tables of the Law which were evidence of the Divine Covenant concluded with Israel. Cf. I Kings VIII, 9, " there was nothing in the ark save the two tables of stone." The imageless inmost shrine was a continuous proclamation of the spirituality of God. The knowledge that in the holiest part of the Sanctuary was deposited nothing but the original Tables of the Law, would ever impress the Israelites with the thought that

thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. 12. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. 13. And thou shalt make staves of acacia wood, and overlay them with gold. 14. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark withal. 15. The staves shall be in the rings of the ark: they shall not be taken from it. 16. And thou shalt put into the ark the testimony which I shall give thee.* ii 17. And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18. And thou shalt make two cherubim

the moral laws engraved on them constituted the conditions of that Covenant between God and Israel.

17–22. The Mercy-seat and Cherubim

17. *mercy-seat.* Or, "ark-cover" (AJ). Heb. *kapporeth.* It was a slab of gold, of the same dimensions as the top surface of the Ark, and was set upon it. According to the Talmud, it was a handbreath in thickness. So much importance was attached to it, that in I Chron. XXVIII, 11, the Holy of Holies is called "the house of the *kapporeth.*" The root of the word means not only "to cover," but also to "atone." It is, therefore, doubtful whether the *kapporeth* served no other purpose than that of a cover to the Ark. It figures prominently in the ritual of the Day of Atonement (Lev. XVI, 2, 14f). The term "mercy-seat" was first used by Tindale.

18. *cherubim.* Apart from the mention of wings, there is no description offered of these emblematic figures. The Talmud, by a popular derivation of the Hebrew word,

7 לַמְּאֹר בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: אַבְנֵי־
8 שֹׁהַם וְאַבְנֵי מִלֻּאִים לָאֵפֹד וְלַחֹשֶׁן: וְעָשׂוּ לִי מִקְדָּשׁ
9 וְשָׁכַנְתִּי בְּתוֹכָם: כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אֹתְךָ אֶת תַּבְנִית
י הַמִּשְׁכָּן וְאֶת תַּבְנִית כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ: ס וְעָשׂוּ
אֲרֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ וְאַמָּה וָחֵצִי רָחְבּוֹ

6. *oil*. *i.e.* olive oil (xxvii, 20).
spices. See xxx, 22f.
sweet incense. See xxx, 34f.
7. *stones to be set*. See xxviii, 17f.
ephod . . . breastplate. See xxviii, 6f and ibid, 14f.

8, 9. Purpose of the Sanctuary

8. *make me*. *i.e.* "For My Name" (Rashi). It would only be a Sanctuary so long as it remained dedicated to the service of God.

sanctuary. Heb. *mikdash*. The same word occurs in the Song of Moses (xv, 13 and 17), and Ibn Ezra refers those phrases ("Thou hast guided them . . . to Thy holy habitation . . . the sanctuary which Thy hands have established") to Mt. Sinai, which is indeed treated as a sanctuary in xix and xx. "God, who on Sinai dwelt in a Sanctuary which His hands have made, is now to dwell in a Sanctuary which Israel would make; and the Tabernacle would be a wandering Sinai" (B. Jacob).

that I may dwell. Heb. ושכנתי; the verb is the one from which *Shechinah*, the Rabbinic term for the Divine Presence, is derived.

dwell among them. Note that the Torah does not say, "that I may dwell *in it*," but "*among them*," *i.e.* in the midst of the people. The Sanctuary was not the dwelling-place of God; cf. I Kings viii, 27. It was the symbol of that holiness which was to be the rule of life for the Israelites, if His Spirit was to abide with the community. They were to hold themselves aloof from everything that was defiling, because God was amongst them (Lev. xv, 31). The Sanctuary was, therefore, the fountain of holiness for the congregation of Israel.

light, spices for the anointing oil, and for the sweet incense ; 7. onyx stones, and stones to be set, for the ephod, and for the breastplate. 8. And let them make me a sanctuary ; that I may dwell among them. 9. According to all that I shew thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

10. And they shall make an ark of acacia wood : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11. And

9. *the pattern.* Moses was given detailed instructions in his Vision. He was shown a model, as it were, of the construction, from which he was not to deviate.

tabernacle. Better, *Dwelling.* Heb. *mishkan*, the noun formed from the verb " dwell " used in the preceeding verse. The English word " tabernacle," is the usual translation of the Heb. *ohel* ("tent"), and designates that part of the Sanctuary which was protected by a tent, *viz.* the Holy Place and the Holy of Holies ; see p. 320.

furniture. All the articles, vessels and utensils in connection with the tabernacle.

10–16. The Ark

The articles for the Holy of Holies are described first ; and the beginning is made with the Ark, the most important article in the whole Sanctuary : the Tabernacle was the edifice constructed to contain the Ark (see on *v.* 16).

10. *they shall make.* As in *v.* 8. The following verses have " thou shalt;" *i.e.* Moses was to see that the command was duly carried out by others.

an ark. Also called, " ark of the covenant," " of the testimony," " of God," and " of the Lord."

cubit. lit. " the fore-arm," from the elbow to the tip of the middle finger—roughly eighteen inches ; so that the Ark measured 3 feet 9 inches in length, and 2 feet and 3 inches in width and depth.

Cap. XXV. כה

כה פ פ פ יט 19

א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ
3 אֶת־תְּרוּמָתִי: וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב
4 וָכֶסֶף וּנְחֹשֶׁת: וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים:
ה 6 וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים וַעֲצֵי שִׁטִּים: שֶׁמֶן

2–7. Materials for the Sanctuary

2. *an offering.* Heb. *terumah* ; " that which is lifted off," or separated ; that which the Israelite sets apart from his possessions as a contribution to the requirements of the Sanctuary.

whose heart maketh him willing. Whosoever is stirred by a spontaneous desire to participate in the holy work. The beauty of the Tabernacle and the donation of material objects of value rendered necessary thereby, called forth the spirit of self-sacrifice. The construction of the Tabernacle with its demands for all treasures of the thought that invents and of the hand that labours ; of wisdom and beauty ; of wealth of wood, and weight of stone ; of the strength of iron, and the light of gold—thus became an external sign of love and gratitude and surrender to God's will (Ruskin).

3. *gold.* For the ark, the Cherubim, the table of shew-bread, the candlestick and the altar of incense.

silver. Was the only material not obtained by voluntary contribution, but by a levy of a half-shekel upon each adult Israelite ; xxxviii, 25.

brass. The Heb. means " copper " or " bronze," as is evident from Deut. viii, 9, where the metal is said to be hewn out of mountains. This metal was used for the altar of burnt-offerings.

VII. TERUMAH

Chapter XXV

25 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. 3. And this is the offering which ye shall take of them; gold, and silver, and brass; 4. and blue, and purple, and scarlet, and fine linen, and goats' hair; 5. and rams' skins dyed red, and porpoise-skins and acacia wood; 6. oil for the

4. *blue.* *i.e.* threads dyed a very dark blue, perhaps violet, derived according to the Rabbis, from the blood of a shell fish found in the Mediterranean Sea.

purple. *i.e.* a reddish purple; a dye likewise obtained from a species of shell-fish (I Macc. iv, 23).

scarlet. lit. "worm of shining," from its brilliant hue. The worm referred to, is the cochineal insect. The Arabs called it "kirmiz," whence is derived the English word "crimson."

fine linen. "A kind of linen which was only produced in Egypt" (Ibn Ezra), and worn by the royal family and the highest officials; see on Gen. xli, 42.

goats' hair. This hair was woven by women into yarn, (xxxv, 26), making a hard-wearing material most suitable as a tent-covering.

5. *rams' skin.* Dyed red, after they had been prepared.

porpoise-skins. Or, "badgers' skins." Heb. *tachash*; possibly a species of sea-animal common in the Red Sea. Jewish legend explains it as a unique animal, which existed only in the time of Moses.

acacia wood. lit. "wood of Shittim," the Arabic name of the acacia tree. This tree grows abundantly in the Sinai Peninsula, but not further north. It is a most durable wood.

VII. TERUMAH

(Chapters XXV–XXVII, 19)

The Sanctuary

With the exception of chaps. xxxii–xxxiv, which tell the story of the Golden Calf, the remainder of the Book of Exodus is concerned with the construction of the Sanctuary.

Israel had been redeemed from bondage, and God had proclaimed His laws unto them at Sinai. The communion of God with Moses and Israel was not, however, to cease with Israel's departure from Sinai. Moses is bidden to erect a Sanctuary that shall be a visible emblem to the people that God dwelleth among them.

In form, the Sanctuary was a portable structure, as it was to accompany the Israelites on their wanderings. It was primarily a tent, with a wooden frame-work to give it greater stability and security than ordinary tent-poles could give. The entire Sanctuary consisted of three parts :—

(1) There was the outer *Court*, enclosed by curtains supported on pillars. It was oblong in shape, 100 cubits by 50, and the entrance was on the eastern side ; see p. 320, 321.

(2) Within the Court, facing the entrance, was the *Altar of Sacrifice ;* and, behind it, towards the West, was the *Laver* for the Priests.

(3) In the Western portion of the Court was the Sanctuary proper, the Tabernacle. This was divided by a " Veil," or hanging curtain, into two chambers ; see p. 321. The first of these, which only the priests might enter, was the *Holy Place*, containing the Table, the Candlestick and the Altar of Incense. The second of the chambers was called the *Holy of Holies*, and contained the Ark of the Covenant. This

was entered once a year by the High Priest on the Day of Atonement. Precious metals and finely woven coloured materials were employed in its construction. The nearer an object was to the Holy of Holies, the rarer and costlier the material; the objects further off being made of bronze and ordinary woven cloths.

The northern, western and southern sides of the Tabernacle were a wooden framework; the eastern side, *i.e.* the front, consisted of a screen. The entire Tabernacle was covered by a tent, and over the tent there were further coverings.

Practically all commentators are agreed that the Sanctuary was a symbol; and its purpose, to impress the children of men with spiritual teachings. What, however, were the spiritual teachings which the Tabernacle symbolised? This question offered full scope to the ingenuity of mystic interpreters, ancient and modern, Jewish and non-Jewish, who declared the Sanctuary to be an epitome of that which is presented on a larger scale in the Universe as a whole, and an emblem of Religion's profoundest teachings on Life and Eternity.

Their interpretations, however, are too remote from the spirit of the plain narrative to carry conviction. Much more helpful is the view of Maimonides that the main purpose of the Sanctuary was to wean the Israelites from idolatrous worship and turn them towards God. The Sanctuary and its ritual occupy so large a place both in the Torah and in the life of ancient Israel, because they formed part of the Divine scheme in moulding the Chosen People for its spiritual mission. The Sanctuary re-inforced the laws which Moses had been commanded to set before the children of Israel. It kept before them the thought that God was in their midst; and their life, individually and collectively, had to be influenced by that knowledge. As God was holy and as the Sanctuary was holy, so must the Israelites make the sanctification of their lives the aim of all their endeavours. The Sanctuary thus embodies the principle which is the central thought of the whole of the Divine revelation to Moses.

The historic questions in connection with the Tabernacle will be dealt with in the Additional Notes on Sacrifice and the Priesthood in the commentary on *Leviticus*.

in the pre-Mosaic age, if a goring ox killed a man, the owner of the ox was killed ; if, however, he killed a son or daughter, then not the owner of the ox, but his son or his daughter was killed. By this one unobtrusive clause, *Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him*—the Torah sweeps away an infamous caricature of human justice. And that the meaning of this clause be for ever unmistakable, it again elsewhere declares (Deuteronomy XXIV, 6), " The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin."

No direct relation between the Codes. Now these differences certainly do away with the notion that Code Hammurabi is the source of the Mosaic Civil Law. The best authoritative opinion indeed holds that these two systems are independent codifications of ancient Semitic Common Law. The resemblances in the two codes are due to the common usage of the Semitic ancestors of both Babylonians and Hebrews. This common element was in Babylon developed into the Code of Hammurabi ; but in Israel it was, under Providence, sifted and transmuted in such a way as to include love of stranger, protection of slave, the Ten Commandments, and the law, " Thou shalt love thy neighbour as thyself " (Leviticus XIX, 18, 34).

As to the influence of these Codes on the legislation of later ages, all trace of the Babylonian Code seems to have been lost with the passing of the Assyro-Babylonian Empire. It is far otherwise with Biblical Law. Woodrow Wilson called attention to the potent leaven of Judaic thought in the legislations of the Western peoples throughout the Christian era. " It would be a mistake," he writes,

> " to ascribe to Roman legal conceptions an undivided sway over the development of law and institutions during the Middle Ages. The laws of Moses as well as the laws of Rome contributed suggestions and impulse to the men and institutions which were to prepare the modern world ; and if we could but have the eyes to see the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life and as regards the action of the State, we should easily discover how very much besides religion we owe to the Jew."

The discovery of the Hammurabi Code at the beginning

of this century was most disturbing to Bible Critics. It had been to them one of the "finalities of scholarship" that the Pentateuch came after the Prophets in time and was not, and could not have been, Mosaic. Now it was seen that as early as the days of Abraham there existed not only written laws, but a Code full of most remarkable detail which shed a new light on the Patriarchs and on the Torah. And though in Liberal Jewish circles the discovery of this Babylonian Code was hailed as "a blow to Orthodoxy," because of its resemblances to the Mosaic Law, closer examination has made abundantly clear the everlasting difference between the two—in humanity, righteousness and holiness.

That discovery, followed as it soon was by the finding of the Assyrian and Hittite Codes, has impressed a much-needed lesson on Bible Critics; and that is, Wisdom is not of yesterday! "We must rid ourselves of the notion," wrote the late Prof. Baentsch of Jena, one of the foremost Biblical scholars of our times, "that the pre-Mosaic age in Israel was barbarous or semi-barbarous with animistic tree, stone and ancestor worship; with fetishism, totemism, witchcraft and other such beautiful things. To-day, we know that the age of Abraham was the outcome of a religious development that goes back many thousands of years." Verily, the horizon of human history has been widened by millenia; and the evolutionary view of history, the view which holds that progress is always in a straight line, is seen to be both fatalistic and false. There are ebb and flow tides in the history of the human spirit; and periods of decline like the post-Homeric age in early Greece, or the barbarous period of the Judges in Israel, can no longer be used to disprove the existence of the Creative Epochs that preceded them. Once again (cf. *Genesis*, p. 111) we have seen that the words of the Psalmist, "Truth shall spring from the earth," have become literally fulfilled; and the very stones of the Euphrates and Tigris valleys have given their decisive testimony in vindication of the Torah.

"The Hebrew commonwealth was based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and fig-tree, with none to vex him or make him afraid; a commonwealth in which none should be condemned to ceaseless toil; in which for even the bond-slave there should be hope; in which for even the beast of burden there should be rest. It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic Code. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blasts of the jubilee trumpets the slave goes free, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything, the dominant idea is that of our homely phrase, 'Live and let live.'"

"*Eye for eye*" *in Mosaic Law.* Further, nothing can illustrate the fundamental difference of the legal systems of these two peoples better than their different application of the law of taliation, or the rule of "measure for measure." The enunciation of the principle of "life for life, eye for eye, tooth for tooth," is to-day recognised as one of the most far-reaching steps in human progress. It means the substitution of legal punishment, and as far as possible the exact equivalent of the injury, in place of wild revenge. It is the spirit of equity. The Church Father, Augustine, was one of the first to declare that taliation was a law of justice, not of hatred; one eye, not two, for an eye; one tooth, not ten, for a tooth; one life, not a whole family, for a life. The founders of International Law—Hugo Grotius, Jean Bodin and John Selden—all maintain that the rule "eye for an eye" enjoins, on the one hand, that a fair and equitable relation must exist between the crime and the punishment; and, on the other hand, that all citizens are equal before the law, and that the injuries of *all* be valued according to the same standard. "It is a law appropriate only for free peoples"—said one of the pioneers of modern Bible exegesis, John D. Michaelis—"in which the poorest inhabitant has the same rights as his most aristocratic assailant . . . It deems the tooth of the poorest peasant as valuable as that of the nobleman; strangely so, because the peasant must bite crust, while the nobleman eats cake." Of course, in primitive society, there was great danger of

this principle becoming petrified into a hard and fast rule of terrible cruelty. In the Mosaic Law, however, monetary commutation had already begun. This is seen from the prohibition of accepting money-compensation for malicious murder: "Ye shall take no ransom for the life of a manslayer, which is guilty of death." (Numbers xxxv, 31). The literal application of "eye for eye, tooth for tooth" was excluded in Rabbinic Law; and there is no instance in Jewish history of its literal application ever having been carried out.

"*Son for son, and daughter for daughter*" *in Code Hammurabi.* Very different is the way in which this principle was applied in the Code of Hammurabi. The whole Code seems to be built on it; and instead of being merely a general maxim, as in Hebrew jurisprudence, it is taken literally and translated into cold prose; *e.g.* "If a man has caused the tooth of a man who is his equal to fall out, one shall make his tooth to fall out"; and similarly in fourteen other cases. It is true that here likewise the beginning of money-compensation appears; but not for the aristocrat or free-born, only for slaves. Furthermore, the taliation principle is extended and carried to grotesque extremes. For example, if the jerry-builder, by his faulty constructing of a house, causes the death of the owner, the jerry-builder is killed; but if he causes the death of the son or daughter of the owner, then not the jerry-builder, but his son or his daughter is killed! This illumines a passage in the Mosaic civil code which no one could ever explain till the discovery of the Hammurabi Code. In Exodus, xxi, 28-31, we read:

> "If an ox gore a man or a woman, that they die, the ox shall surely be stoned; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him."

Now, what is the meaning of the last clause? Prof. David Mueller, whose treatise on the Code (Die Gesetze Hammurabis und ihr Verhaeltniss zur mosaischen Gesetzgebung, Vienna, 1903) is by far the best and most scholarly, reminds us that

had to repay tenfold. This illustrates Jacob's protest to Laban: "This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night" (Gen. xxxi, 38, 39).

In commerce, there was the all-pervading obligation of putting every business transaction in writing, signed, sealed, witnessed and in duplicate. There were detailed regulations for rent, lease and lease guarantees, administrators of property, safe-deposit, warehousing, partnership, commercial travellers and agents, transport and shipping. There were fixed tariffs for various classes of labourers, ox-drivers, harvesters, veterinary surgeons, shipbuilders, boatmen and branders. The physician's fee was fixed according to the social grade of the patient, the builder's according to the size of the house.

The value placed on human life in this Code is slight. Horrible mutilations abound—of eyes, ears, tongue and hand; and there are thirty-four crimes for which the death penalty is inflicted; among these, every kind of theft, including receiving and buying from servants. It is well, however, to compare with this list, and the horrible forms of death prescribed, the exceedingly cruel modes of execution in European countries down to quite modern times. Even in England, pocket-picking was punishable by death till the year 1808, and sheep-stealing until 1832!

Moses and Hammurabi. Much more interesting than the examination of the detailed regulations of the Code is the question, What is the influence of this oldest code of laws in the world on the Mosaic civil law?

It is now admitted that some of the stories of the Patriarchs can only be fully understood in the light of Hammurabi family and shepherd law. This is so, as we have seen in the Sarah-Hagar incident; likewise, the complaint of Jacob against Laban is in strict conformity with sections 261 to 267 of the Code of Hammurabi. As for the legal portions of Exodus, Leviticus and Deuteronomy, no feature can be definitely singled out as derived from Code Hammurabi. There are, however, some twenty-four instances of *analogies* and *resemblances* between the two Codes—in regard to the laws of kidnapping, burglary, deposit, assault, and various others; and especially in the *lex talionis*, life for life, eye for eye, tooth for tooth. Now, it is argued, in view of the

fact that the Mosaic law is at least 400 years the younger of the two, these resemblances constitute strong evidence that the Hammurabi Code is the immediate or the remote source of the Mosaic civil and criminal legislation.

Many scholars, however, challenge this inference. They say that common laws are often due to common human experience, which is much the same everywhere. The history of the Patriarchs, they agree, has a Babylonian background ; but this is so because they were of Babylonian descent. Abraham came from Ur of the Chaldees, a favourite city of his contemporary Hammurabi. Abraham, Isaac and Jacob, all lived in Canaan, which was then under Babylonian sway. The Mosaic Law, however, is in no way indebted to the Babylonian. For it would be absolutely inexplicable why there are no Babylonian loan-words in its terminology, if the Babylonian law were the source of the Pentateuchal legislation. A higher culture always forces its use of language upon a primitive people which adopts that culture. Again, laws as the peculiar expression of a people's life, can only be imported where the habits of life of the two peoples are related, and where similar social and economic conditions exist. Now, Israel is the least Babylonian of peoples, being nomadic, rural, primitive ; whereas Babylon has an intricate, highly industrialised, commercial city-civilisation. In Israel, the people is in possession of sovereign rights ; the king is under the law. In Babylon, a limited monarchy would have been deemed a contradiction in terms. In Israel, the death penalty for property crimes is abolished ; and, whether the theft be from king, noble, commoner or slave, the fine is the same. The slave is considered a human being. He is to go free for the loss of an eye, or even a tooth, at the hands of his master. The Babylonian Code *closes* with the case of the slave whose ear is to be cut off for desiring freedom ; whereas the Mosaic Civil law (Exodus xxi, 2-6) *opens* with the case of the slave whose ear is to be bored as a mark of disgrace for refusing to go free when his six years of servitude are at an end ! There is not a trace of the Biblical ideal of personal holiness in the Babylonian Code, or of the beneficence and consideration to the poor and needy, which is so characteristic of the Mosaic legislation. Deeper still is the abyss between this Code and the Mosaic Law in their respective attitudes to human freedom. The words of Henry George, spoken fifty years ago, concerning the Mosaic Law, still hold good :

Note E

IS THE CODE OF HAMMURABI THE SOURCE OF THE MOSAIC CIVIL LAW?

For nearly a century there has been continuous archaeological rediscovery of ancient Civilisations that had for ages vanished from earth. To take one example: we possess to-day the actual originals of the code of laws, administrative orders and official letters of King Hammurabi, who was a contemporary of Abraham, and is mentioned in the early chapters of the Book of Genesis. This code of laws is one of the landmarks in world history, and has important bearings on the civil legislation of the Torah.

Mesopotamia. The original inhabitants of the Euphrates Valley—the domain of King Hammurabi—are generally spoken of as Sumerians. Thousands of years before any other people, they built brick-houses, devised a strong family organisation, and grouped themselves into city-states. The first schools in the world were established by them; and the Sumerians were the pioneers in alphabetic writing, architecture, weights and measures, and scientific irrigation. Their division of the circle into 360 degrees, and of the hour into sixty minutes of sixty seconds, has remained to this day.

The extraordinary fertility of their land made it the goal of invaders from the desert countries to the east and west. The vastest of these invading hordes in historic times, arrived about the 2500 B.C.E. from the Arabian Peninsula. The invaders overwhelmed the country, and founded the city of Babylon in the year 2300—the city that was destined in time to become the emporium of the East and mistress of the world. The new population thoroughly assimilated, and immeasurably advanced, the religion and culture of the original Sumerians. The zenith of this Babylonian civilisation was reached under the sixth king of the Semitic dynasty, King Amraphel, better known as Hammurabi (1945-1902 B.C.E.), whose great achievement was the codification of Babylonian law. A generation ago this Code of Hammurabi was rediscovered for the modern world.

Babylonian Society. Nothing can give us such an insight into the cultural and social life of the Babylonians 3,900 years ago as this collection of laws. Society, in ancient

Babylonia, consisted of certain definite castes ; king, court and priests, men of gentle birth (aristocrats and officers), commoners and slaves. The differences between the social grades can be seen by various regulations ; *e.g.* where capital punishment for theft was commuted for by payment, the thief had to pay thirtyfold if the theft was from the royal estate ; tenfold, if from a gentleman ; fivefold, if from a commoner. The commoner was a free man, but subject to *corvée*, or forced unpaid labour, and liable to be sold into slavery for debt or for crime.

The slave was merely a chattel, with his owner's name branded or tattooed on his arm, and could not go beyond the city gates without a written pass from his master. A strict fugitive slave law was in operation, which, in some respects, was as harsh as the American fugitive slave law of " Uncle Tom " days. There were statutory rewards for the captor of the runaway slave ; while anyone enticing a slave to escape, was punished by death. Contrast with this the commandment in Deuteronomy XXIII, 16, " Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee."

If a slave married a free woman, the children were free. If a free man married a slave woman, even as a second wife, the children were free, and the slave woman also became free on her master's death. The first wife had the right to punish insolence, but only by degradation. Ishmael, the son of a free man and a bond-servant, Hagar, is free. When Hagar is insolent to Sarah, the latter may punish her as harshly as Abraham would permit, but she could no longer sell her.

The position of woman in Babylonian life was favourable. In marriage between different social grades, the wife maintained, and her children inherited, the higher status. On her marriage she brought a dowry to her husband, which remained tied to her for life. As wife, she could be witness, conduct business in her own name, and possess property which her husband's creditors could not take to pay any of his ante-nuptial debts.

Land laws and commerce. Land was private property, subject to an impost levied on the crop. Vast herds and flocks were owned. The shepherd gave a receipt for the animals entrusted to him, and was bound to return them with reasonable increase. He was allowed to use a certain number for food, and was not responsible for those killed by lion or lightning. Any loss due to his carelessness he

הַזְּקֵנִים אָמַר שְׁבוּ־לָנוּ בָּזֶה עַד אֲשֶׁר־נָשׁוּב אֲלֵיכֶם וְהִנֵּה
אַהֲרֹן וְחוּר עִמָּכֶם מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם: וַיַּעַל (מפטיר לספ׳) טו
16 מפטיר משֶׁה אֶל־הָהָר וַיְכַס הֶעָנָן אֶת־הָהָר: וַיִּשְׁכֹּן כְּבוֹד־יְהוָה
עַל־הַר סִינַי וַיְכַסֵּהוּ הֶעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה
17 בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הֶעָנָן: וּמַרְאֵה כְּבוֹד יְהוָה כְּאֵשׁ
18 אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינֵי בְּנֵי יִשְׂרָאֵל: וַיָּבֹא מֹשֶׁה
בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם
וְאַרְבָּעִים לָיְלָה:

14. *tarry ye here.* Telling them in effect to return to the camp ; but if they come back to meet them, not to proceed farther than to this place.

for us. Moses and Joshua.

Hur. See on XVII, 10.

whosoever hath a cause. On the advice of Jethro, Moses appointed magistrates to adjudicate disputes ; but the difficult cases (XVIII, 26), which would have been reserved for his decision were, in the absence of Moses, to be referred to Aaron and Hur.

15. *the cloud.* A similar cloud had made its appearance before the revelation at Sinai (XIX, 16).

16. *glory of the* LORD. See on XVI, 7, 10.

seventh day. The six days were apparently spent by Moses in preparing himself for communion with God.

17. *devouring fire.* Blazing fire. The people in the camp beheld flames of fire appearing above the cloud.

18. *into the mount.* To the top of the Mount.

forty days. Cf. XXXIV, 28 ; Deut. IX, 9.

into the mount of God. 14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them.*ms 15. And Moses went up into the mount, and the cloud covered the mount.*ma 16. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17. And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. 18. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

For the Lesson from the Prophets, Jeremiah XXXIV, 8-22, and XXXIII, 25, 26, *see* The Haftorahs, p. 518.

For the Blessings before and after the Haftorah, see p. 454.

9 עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה: וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב
י וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל: וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל
וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם
11 לָטֹהַר: וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדֹו וַיֶּחֱזוּ אֶת־
12 הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
עֲלֵה אֵלַי הָהָרָה וֶהְיֵה־שָׁם וְאֶתְּנָה לְךָ אֶת־לֻחֹת הָאֶבֶן
13 וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם: וַיָּקָם מֹשֶׁה
14 וִיהוֹשֻׁעַ מְשָׁרְתּוֹ וַיַּעַל מֹשֶׁה אֶל־הַר הָאֱלֹהִים: וְאֶל־

9–11. Moses and Aaron, Nadab and Abihu, and seventy elders go up into the Mount, and are vouchsafed a mystic vision of the Divine Glory. The reason why Joshua is not named here cannot be that he was one of the seventy elders (as Nachmanides declares), because it is evident from *v.* 13f that he was not included in that body. The explanation must be that Joshua was only present in his capacity of attendant on Moses, and represented no section of the people, as did the others.

10. *and they saw.* "And they beheld the majesty of the God of Israel, and beneath His majestic throne was work of precious stones, etc." (Onkelos). The idea which the verse conveys is that they did not directly see the Deity; but gazing upwards there appeared to them "a work of bright sapphire" (cf. Ezek. 1, 26), clear as a cloudless sky, through which they "beheld God." What these men actually experienced is, of course, beyond human ken; but it is supposed that they fell into a trance in which this mystic vision was seen by them.

11. *nobles.* Moses, Aaron and his sons, and the seventy elders.

laid not his hand. They remained uninjured, because they were worthy to see the vision (Nachmanides).

did eat and drink. They brought with them the flesh of the peace-offerings, and consumed it as a sacred sacrificial meal, which formed part of the ceremony of ratification; see on Gen. xxxi, 46.

12. *come up to me.* See on *v.* 1.

these words. 9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10. and they saw the God of Israel; and there was under his feet as it were work of bright sapphire, and as it were the very heaven for clearness. 11. And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink.

12. And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. 13. And Moses rose up, and Joshua his minister: and Moses went up

tables of stone. On which the Ten Commandments were inscribed.

and the law. Better, *even the law.* This rendering is supported by the phrase, "which I have written," since only the Decalogue had been committed to writing.

The Rabbis explain that the words, "tables of stone," refer to the Decalogue; "the law," to the Pentateuch; "the commandment," to the Mishna; "which I have written," to the Prophets and the other Sacred Writings of Scripture (the Hagiographa); "that thou mayest teach them," to the Talmud. All of these—they say—were given to Moses on Sinai. The purpose of this comment was to emphasise that the Oral Law—the Mishna and the Talmud—represents the Torah in the fullness of its spiritual content. This is the attitude of Traditional Judaism. Every interpretation of the Law given by a universally recognised authority is regarded as given on Sinai; for every shade of meaning which Divinely inspired interpreters discover in the Law, merely states *explicitly* what is implicitly and organically contained in it from the very beginning.

13. *Joshua.* See XVII, 9. Joshua accompanied Moses from the camp of Israel and remained in the lower part of the Mount (Ibn Ezra).

משה ויספר לעם את כל־דברי יהוה ואת כל־המשפטים
ויען כל־העם קול אחד ויאמרו כל־הדברים אשר־דבר
4 יהוה נעשה: ויכתב משה את כל־דברי יהוה וישכם
בבקר ויבן מזבח תחת ההר ושתים עשרה מצבה
ה לשנים עשר שבטי ישראל: וישלח את־נערי בני ישראל
6 ויעלו עלת ויזבחו זבחים שלמים ליהוה פרים: ויקח
משה חצי הדם וישם באגנת וחצי הדם זרק על־
7 המזבח: ויקח ספר הברית ויקרא באזני העם ויאמרו
8 כל אשר־דבר יהוה נעשה ונשמע: ויקח משה את־הדם
ויזרק על־העם ויאמר הנה דם־הברית אשר כרת יהוה

3. *and Moses came.* Ibn Ezra observes, it is not mentioned that he descended the mountain because there was no necessity to do so.

words . . . judgements. As contained in the Book of the Covenant (*v.* 7).

answered with one voice. As in XIX, 8. "The unanimity, with which the Israelites here pledge themselves to the Divine worship partakes of the sublime; and we willingly forget for a moment, how little they remained faithful to this promise even in the time immediately following" (Kalisch).

4. *pillars.* These were to serve as a symbol that the twelve tribes had accepted the Covenant; cf. Gen. XXXI, 45f; Josh. XXIV, 27.

5. *the young men.* Onkelos renders, "the firstborn," in agreement with the Talmudical statement that before the institution of the priesthood, the duty of offering sacrifice devolved upon the firstborn. "Only the firstborn sons of the seventy elders can here be intended" (Ibn Ezra).

6. *half of the blood.* Was to be sprinkled upon the people, and the other half poured against the altar, which symbolised God. The two contracting parties to the Covenant were by this ceremony united by a solemn bond.

7. *book of the covenant.* According to Rashi, this means Genesis and the first half of Exodus. More probably it was

Moses came and told the people all the words of the LORD, and all the judgements: and all the people answered with one voice, and said, All the words which the LORD hath spoken will we do. 4. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath spoken will we do, and be obedient. 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all

the Decalogue and chapters XX, 19–XXIII, 33. They are the Torah in epitome.

read. Before sprinkling the blood, which would formally constitute the ratification of the Covenant, Moses read to the people what he had written, so that there could be no misunderstanding or doubt as to what they were undertaking.

the people. Not the elders only. Every Israelite was personally involved, and assumed individual responsibility.

we will do, and be obedient. lit. "we will do and we will hear." Heb. נעשה ונשמע; instant and instinctive response to carry out the will of God. The Rabbis see in these words the utmost submission to God and self-consecration to His Covenant.

31 וְשַׁתִּי אֶת־גְּבֻלְךָ מִיַּם־סוּף וְעַד־יָם פְּלִשְׁתִּים וּמִמִּדְבָּר
עַד־הַנָּהָר כִּי ו אֶתֵּן בְּיֶדְכֶם אֶת יֹשְׁבֵי הָאָרֶץ וְגֵרַשְׁתָּמוֹ
32 מִפָּנֶיךָ: לֹא־תִכְרֹת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית: לֹא יֵשְׁבוּ
33 בְּאַרְצְךָ פֶּן־יַחֲטִיאוּ אֹתְךָ לִי כִּי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־
יִהְיֶה לְךָ לְמוֹקֵשׁ: פ

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א וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־יְהוָה אַתָּה וְאַהֲרֹן נָדָב וַאֲבִיהוּא
2 וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק: וְנִגַּשׁ מֹשֶׁה
3 לְבַדּוֹ אֶל־יְהוָה וְהֵם לֹא יִגְּשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ: וַיָּבֹא

31. *Red Sea.* See on x, 19.

sea of the Philistines. *i.e.* the S.E. coast of the Mediterranean, which was the territory of the Philistines.

wilderness. At the south of Palestine, through which they were passing.

the River. Does not here mean the Nile, but the Euphrates. The boundaries extended to the Euphrates in the reign of David and Solomon.

32. *no covenant.* The warning against forming an alliance with the inhabitants of Canaan, lest Israel be seduced by them into idolatry, is frequently repeated; and, as the whole later history of Israel proves, sorely needed; cf. xxxiv, 12f, and Deut. vii, 2f.

33. *a snare.* A lure to destruction.

Chapter XXIV. Ratification of the Covenant

1. *and he said unto Moses.* After the Decalogue had been proclaimed in the hearing of the entire people, Moses again ascended the mountain (xx, 18), and received the commandments which form the Book of the Covenant (xx, 19–xxiii, 33). God commanded Moses to place these laws before the people, and then come to the mountain with Aaron, Nadab and Abihu, and seventy elders (xxiv, 1), though he alone was to ascend the mountain (*v.* 2). Moses did so. He communicated to the people the words of God (*v.* 3), and after having ratified the covenant with a sacrifice, he went up with the men named (*v.* 9), when they were shown

31. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32. Thou shalt make no covenant with them, nor with their gods. 33. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

CHAPTER XXIV

24 1. And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: 2. and Moses alone shall come near unto the LORD; but they shall not come near; neither shall the people go up with him. 3. And

a Divine vision. Then Moses was commanded to ascend further with Joshua (*v.* 12f) while the others either stayed where they were, or, more probably, returned to the camp; see the note on *v.* 14. After six days of waiting, during which the cloud covered the Mount, Moses alone was summoned to penetrate within the cloud (*v.* 16) and he remained there forty days (*v.* 18).

come up. This command was addressed to Moses as he was about to descend; and we are to supply before these words, "Place my laws before the people and then."

Nadab, and Abihu. Sons of Aaron.

seventy of the elders. Acting as representatives of the people.

worship ye. Prepare yourselves for the Divine vision which you are about to behold (*v.* 10).

afar off. At a distance from the summit which Moses was alone to reach.

2. *and Moses alone.* The abrupt change from the second to the third person is common in Hebrew; but its purpose here is to make it perfectly explicit that only Moses was to "come near unto the Lord," *i.e.* go within the cloud (*v.* 15).

24 וְהִכְּחַדְתִּיו׃ לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תָעָבְדֵם וְלֹא
תַעֲשֶׂה כְּמַעֲשֵׂיהֶם כִּי הָרֵס תְּהָרְסֵם וְשַׁבֵּר תְּשַׁבֵּר
כה מַצֵּבֹתֵיהֶם׃ וַעֲבַדְתֶּם אֵת יְהוָה אֱלֹהֵיכֶם וּבֵרַךְ אֶת־
שביעי 26 לַחְמְךָ וְאֶת־מֵימֶיךָ וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ׃ ס לֹא
תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃
27 אֶת־אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְהַמֹתִי אֶת־כָּל־הָעָם אֲשֶׁר
28 תָּבֹא בָהֶם וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף׃ וְשִׁלַּחְתִּי
אֶת־הַצִּרְעָה לְפָנֶיךָ וְגֵרְשָׁה אֶת־הַחִוִּי אֶת־הַכְּנַעֲנִי וְאֶת־
29 הַחִתִּי מִלְּפָנֶיךָ׃ לֹא אֲגָרְשֶׁנּוּ מִפָּנֶיךָ בְּשָׁנָה אַחַת פֶּן
ל תִּהְיֶה הָאָרֶץ שְׁמָמָה וְרַבָּה עָלֶיךָ חַיַּת הַשָּׂדֶה׃ מְעַט
מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

24. *do after their works.* Construct images similar to those which the inhabitants had made (Ehrlich).

overthrow them. So long as idols remain, there will be temptation to worship them. Therefore, every trace of idolatry must be uprooted.

pillars. Either a natural boulder, or an artificial construction, which was considered to be the abode of a deity.

25. *bless thy bread and thy water.* God will secure for them the necessities of life; or, He will ensure that their food be a blessing to them; *i.e.* it will invigorate them.

sickness. Cf. xv, 26.

26. *I will fulfil.* God will allow the individual to reach old age and not come to a premature end. It is analogous to "that thy days may be long" (xx, 12).

27. *my terror.* *i.e.* terror of Me. The nations, hearing that God is helping His people, will be panic-stricken at the approach of the Israelites. For historical instances, see Num. xxii, 2f; Josh. ix, 3f.

turn their backs. In flight.

28. *hornet.* Cf. Deut. vii, 20; Josh. xxiv, 12. The Israelites would be assisted in their campaign by swarms of stinging insects, which would harry and weaken the enemy.

24. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and break in pieces their pillars. 25. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.* vii 26. There shall none cast her young, nor be barren, in thy land: the number of thy days I will fulfil. 27. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 30. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Some commentators take the Heb. word for "hornet" as a synonym of "terror" in the preceding verse, and regard it as a metaphor to describe the forces which God would employ to enable the Israelites to gain the victory.

29. *beast of the field multiply.* The same thought occurs again in Deut. VII, 22. If the Canaanites had been swept from the land in a single, continuous campaign, the Israelites would not have been sufficiently numerous to inhabit the whole country. In consequence the large areas left desolate would swarm with wild beasts. Thus, after the deportation of the Ten Tribes to Assyria, lions infested the desolate district; see II Kings XVII, 25.

30. *by little and little.* The conquest of Canaan was not completed until the end of David's reign.

כ הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ וְלַהֲבִיאֲךָ
21 אֶל־הַמָּקוֹם אֲשֶׁר הֲכִנֹתִי: הִשָּׁמֶר מִפָּנָיו וּשְׁמַע בְּקֹלוֹ
22 אַל־תַּמֵּר בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֲכֶם כִּי שְׁמִי בְקִרְבּוֹ: כִּי
אִם־שָׁמֹעַ תִּשְׁמַע בְּקֹלוֹ וְעָשִׂיתָ כָּל אֲשֶׁר אֲדַבֵּר וְאָיַבְתִּי
23 אֶת־אֹיְבֶיךָ וְצַרְתִּי אֶת־צֹרְרֶיךָ: כִּי־יֵלֵךְ מַלְאָכִי לְפָנֶיךָ
וְהֵבִיאֲךָ אֶל־הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחִוִּי וְהַיְבוּסִי

Onkelos, who usually keeps close to the Hebrew text, renders, " ye shall not eat flesh and milk."

As to the original purpose of this law, opinions are divided. Some explain it that the command is levelled against idolatry and superstition (Maimonides); others state that it is a humanitarian ordinance intended to discourage a practice that would tend to harden the heart (Abarbanel, Luzzatto). "We no longer know by what revolting sight this prohibition may have been called forth, but evidently that phrase became a kind of memorial by which Israel should always be reminded of that considerate humanity which was to distinguish it from the barbarous nations" (Ewald). Ibn Ezra writes: " the reason of this prohibition is concealed from the eyes of even the wise." Mendelssohn's comment on this law is, " The benefit arising from the many inexplicable laws of God is in their practice, and not in the understanding of their motives."

20–23. An Exhortation

The summary of the entire Divine legislation—the Decalogue—has been followed by an outline of the most necessary moral, religious and civil precepts. An exhortation is now added, as is usual throughout the Torah, faithfully to adhere to these laws, with the promise of the special Providential guidance to the Holy Land, and a happy existence in it, as rewards of such obedience.

an angel. The Heb. word does not of necessity imply a supernatural being. It denotes, as does also the English word in its original signification, a messenger; and it is evident that an actual person is meant. Consequently, it is most natural to understand the word as a reference to Moses, with whom God had spoken " face to face," and who was able to communicate His will to the people

20. Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. 21. Take ye heed of him, and hearken unto his voice ; be not rebellious against him : for he will not pardon your transgression ; for my name is in him. 22. But if thou shalt indeed hearken unto his voice, and do all that I speak ; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23. For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite : and I will cut them off.

(Ralbag and Luzzatto). Moses would only command what God had ordained ; therefore, loyalty to him would mean obedience of God. The prophets and priests are also sometimes called God's " angels"; cf. Mal. II, 7 (*Genesis*, p. 478).

the place. The Promised Land.

21. *he will not pardon.* Because *he* cannot pardon. Although he may desire to be lenient with you and overlook your faults, God will punish disobedience.

my name. God's " name," *i.e.* His Divine authority, was vested in His messenger ; see on III, 13.

22. *I will be an enemy.* God would help them against their foes who stood in the way of their taking possession of Canaan.

23. *mine angel.* Not necessarily identical with the " angel " of *v.* 20. In point of fact, it was Joshua who completed this task ; but he, like Moses, was Divinely appointed to the leadership (Deut. XXXI, 23).

Amorite. Cf. III, 17.

I will cut them off. God, and not the " angel," will assure the victory to them. The Israelites were ever to remember to Whom alone they owed their success. Ehrlich connects *v.* 23 and 24 and translates, " When mine angel shall go before thee . . . and I cut them off, thou shalt not bow down to their gods."

הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִךָ
לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי־בוֹ יָצָאתָ מִמִּצְרָיִם וְלֹא־יֵרָאוּ
16 פָנַי רֵיקָם: וְחַג הַקָּצִיר בִּכּוּרֵי מַעֲשֶׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה
וְחַג הָאָסִף בְּצֵאת הַשָּׁנָה בְּאָסְפְּךָ אֶת־מַעֲשֶׂיךָ מִן־הַשָּׂדֶה:
17 שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶל־פְּנֵי הָאָדֹן
18 יְהוָה: לֹא־תִזְבַּח עַל־חָמֵץ דַּם־זִבְחִי וְלֹא־יָלִין חֵלֶב־חַגִּי
19 עַד־בֹּקֶר: רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא בֵּית יְהוָה
אֱלֹהֶיךָ לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ: פ ששי

15. *as I commanded thee.* In XII, 15.

Abib. lit. " in the ear " ; see IX, 31.

empty. This is explained in Deut. XVI, 17, " every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee." The pilgrim should bring with him offerings expressive of his gratitude for God's bounty.

16. *feast of harvest. i.e.* the feast of the first harvest. This is the festival of Pentecost. In Num. XXVIII, 26, it is called יום הבכורים the day on which the first loaves made from the new corn were offered. In Deut. XVI, 10, it is called חג שבעות the Feast of Weeks, because it is kept seven complete weeks after the first day of Passover. Jewish Tradition describes it as זמן מתן תורתנו, the anniversary of the Giving of the Torah, the revelation of the Decalogue having taken place on the sixth day of Sivan.

feast of ingathering. The Festival of Tabernacles ; see Lev. XXIII, 34, 39f.

the end of the year. i.e. of the agricultural year ; see on Lev. XXIII, 24.

17. *all thy males. i.e.* adult males. Women are freed from all positive commandments depending on time, מצוות עשה שהזמן גרמא. Women could not be expected to leave their children unattended. Though it was not obligatory for them to do so, women were in the habit of accompanying their husbands to the Sanctuary ; *e.g.* Elkanah and Hannah and Peninnah in I Sam. I ; see further on XXXIV, 24.

shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me empty: 16. and the feast of harvest, the firstfruits of thy labours, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field. 17. Three times in the year all thy males shall appear before the Lord GOD.

18. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning. 19. The first of the firstfruits of thy ground thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk. *vi

the LORD. Heb. *adon*, master, overlord. These pilgrimages are marks of homage to the Sovereign of the land.

18. *leavened bread.* The Passover lamb was not to be slain until all the leaven had been removed.

the fat. This part of the sacrificial animal had to be burned on the altar (XXIX, 13).

my feast. Better, *my festival sacrifice, i.e.* the offering brought by the pilgrim.

until the morning. Cf. XII, 10.

19. *firstfruits.* The mode of presentation is described in Deut. XXVI, 2f.

thou shalt not seethe. This command is repeated in XXXIV, 26 and Deut. XIV, 21. Upon these words, the Rabbis based the prohibition against eating meat and milk together in any way or form whatever. This prohibition was doubtless observed long before the age of the Rabbis; and in connecting it with this text, they merely sought a support in the Torah for an immemorial Jewish practice. Thus,

יָדַעְתֶּם אֶת־נֶפֶשׁ הַגֵּר כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם׃
י וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אַרְצֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ׃
11 וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְאָכְלוּ אֶבְיֹנֵי עַמֶּךָ וְיִתְרָם
12 תֹּאכַל חַיַּת הַשָּׂדֶה כֵּן־תַּעֲשֶׂה לְכַרְמְךָ לְזֵיתֶךָ׃ שֵׁשֶׁת יָמִים
תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ
13 וַחֲמֹרֶךָ וְיִנָּפֵשׁ בֶּן־אֲמָתְךָ וְהַגֵּר׃ וּבְכֹל אֲשֶׁר־אָמַרְתִּי
אֲלֵיכֶם תִּשָּׁמֵרוּ וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ לֹא
14 מו יִשָּׁמַע עַל־פִּיךָ׃ שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה׃ אֶת חַג

liable to become a victim of injustice. The alien was to receive the same treatment as the native Israelite; Deut. 1, 16.

ye were strangers. See on XXII, 20.

10–12. The Sabbath Year and Sabbath Day

The institution of the Sabbatical year is fully treated in Lev. XXV and Deut. XV. It is included here because, in one aspect, it reinforced the teaching of humanity to the poor and helpless (Ibn Ezra, Luzzatto).

11. *shalt let it rest.* Or, "release it." Heb. *shamat*, from which comes the name, *shemittah*, for the Sabbatical year, the Sabbath of the fields. "The soil enjoyed a regular rest, doubly necessary in the imperfect state of agriculture of those ages, and calculated considerably to enhance its fertility in the other years" (Kalisch).

may eat. In an ordinary year, the poor could gather up the gleanings of the field, and also take from the "corner" which had to be left unreaped (Lev. XIX, 9f). In the Sabbatical year, there was no harvesting. Proprietor, servants, the poor and the stranger, all had equal rights to the produce (Lev. XXV, 6). Even the beasts of the field are not forgotten.

12. "Even though the entire year be one of 'rest,' the weekly Sabbath day must be observed" (Mechilta). And as with the Sabbatical year, so with the Sabbath day; the law is restated here in order to emphasise its humanitarian teaching of affording complete rest to the servant, the stranger and the domestic animals.

not oppress : for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10. And six years thou shalt sow thy land, and shalt gather in the increase thereof : 11. but the seventh year thou shalt let it rest and lie fallow ; that the poor of thy people may eat : and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thyoliveyard. 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest : that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. 13. And in all things that I have said unto you take ye heed : and make no mention of the name of other gods, neither let it be heard out of thy month.

14. Three times thou shalt keep a feast unto me in the year. 15. The feast of unleavened bread

be refreshed. Equivalent to the colloquial, " catch their breath." The word translated " refreshed " (וינפש) is connected with the word נפש " soul " ; even the lowliest in Israel is to be reminded by the Sabbath day that he has a soul, that there is a higher life than mere drudgery ; he is to receive spiritual refreshment on the Sabbath day.

13. *make no mention.* The Israelites could not serve God and any other deity at the same time : the very mention of the name of other gods is forbidden to them.

14–18. The Three Annual Pilgrim Festivals

The three pilgrimages which every adult Israelite had to make to the Sanctuary are more fully treated in Lev. xxiii and Deut. xvi.

ה ס כִּי־תִרְאֶה חֲמֹור שֹׂנַאֲךָ רֹבֵץ תַּחַת מַשָּׂאוֹ וְחָדַלְתָּ
חמישי 6 מֵעֲזֹב לֹו עָזֹב תַּעֲזֹב עִמֹּו: ס לֹא תַטֶּה מִשְׁפַּט אֶבְיֹנְךָ
7 בְּרִיבֹו: מִדְּבַר־שֶׁקֶר תִּרְחָק וְנָקִי וְצַדִּיק אַל־תַּהֲרֹג
כִּי לֹא־אַצְדִּיק רָשָׁע: וְשֹׁחַד לֹא תִקָּח כִּי הַשֹּׁחַד יְעַוֵּר
פִּקְחִים וְיסַלֵּף דִּבְרֵי צַדִּיקִם: וְגֵר לֹא תִלְחָץ וְאַתֶּם

love thy neighbour *and hate thine enemy*," that statement is absolutely baseless. "Thou shalt hate thine enemy," is nowhere found in the Torah. C. G. Montefiore rightly observes that we cannot think very highly of the morality of that New Testament author in inventing a sentence unknown to the Torah in order to depreciate the Torah. Canon Rawlinson admits that "*hate thine enemy*" was no injunction of the Mosaic Law, but maintains that it is a conclusion which Rabbinical teachers unwarrantably drew from it. This charge against the Rabbis is utterly false. It is Christian teachers who rarely preached, and still more rarely practised, love of those whom they branded as "enemies." C. G. Montefiore has given an excellent summary of Jewish opinion on this matter: "The adherents of no religion have hated their enemies more than Christians. The atrocities which they have committed in the name of religion, both inside and outside their own pale, are unexampled in the world's history. And even to-day it cannot be said that the various sects of Christians love one another, while anti-Semitism is a proof that they do not love those who are not Christians."

5. *thou shalt surely release it with him.* The general sense is clear. "If you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal" (Moffatt). Assist your enemy, and with him relieve the animal of a portion of its burden, by loading it upon your own animal. This injunction has both the humanitarian motive towards the animal and the charitable motive towards the enemy. The greatest hero, say the Rabbis, is he who turns an enemy into a friend; and this can only be done by deeds of lovingkindness. "If thine enemy be hungry give him bread to eat, and if he be thirsty, give him water to drink . . . and the LORD shall reward thee" (Prov. xxv, 21, 22).

5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to release it for him, thou shalt surely release it with him.* v

6. Thou shalt not wrest the judgement of thy poor in his cause. 7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. 8. And thou shalt take no gift: for a gift blindeth them that have sight, and perverteth the cause of the righteous. 9. And a stranger shalt thou

6–9. Impartiality in Justice

6. *wrest the judgment.* "As is well known, the maladministration of justice is, and always has been, a crying evil among Oriental nations" (Driver); but nowhere has there been such ringing denunciation of oppression of the poor and of denying justice to the victims of violence, as in Israel.

7. *a false matter.* In the administration of justice; but this warning has the wider application as a rule of life of the highest importance.

innocent and righteous. Take every possible precaution so as not to condemn an innocent person to death. According to Talmudical law, a condemned man must have a re-trial whenever new evidence is forthcoming; but if there has been an acquittal, there cannot be a fresh hearing of the case.

justify the wicked. Better, *acquit a guilty person.* The guilty will not escape punishment at the hand of God, even if the human tribunal fails to inflict it.

8. *gift.* Better, *bribe.*

blindeth. A judge must not accept a gift even if he proposes to give a verdict in favour of the man who attempts to bribe him. A bribe has an insidious power; it will tend to shut the eyes of the judge to what he would otherwise have seen, and will inevitably corrupt him.

perverteth. Or, "subverteth." "Destroys the case of a good man" (Moffatt).

9. *stranger.* See on XXII, 20–26. Like the poor, he was

כג CAP. XXIII. כג

א לֹא תִשָּׂא שֵׁמַע שָׁוְא אַל־תָּשֶׁת יָדְךָ עִם־רָשָׁע לִהְיֹת עֵד
2 חָמָס: לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרָעֹת וְלֹא־תַעֲנֶה עַל־רִב
3 לִנְטֹת אַחֲרֵי רַבִּים לְהַטֹּת: וְדָל לֹא תֶהְדַּר בְּרִיבוֹ: ס
4 כִּי תִפְגַּע שׁוֹר אֹיִבְךָ אוֹ חֲמֹרוֹ תֹּעֶה הָשֵׁב תְּשִׁיבֶנּוּ לוֹ:

CHAPTER XXIII. 1–3. TRUTH IN JUSTICE

1. *take up a false report.* *i.e.* utter a groundless report; forbids originating a calumny. The Rabbis explain it as a warning not to listen to a calumny, or join others in spreading it. Slander, they say, kills three—the person slandered, the slanderer, and the person who takes up and passes on the slander. They also apply the words of the text to evidence given at a trial. Such evidence must not include a statement of which the witness is not absolutely certain. The Talmud, on the basis of this verse, rules that a litigant must not state his case to the Court in the absence of the other litigant.

the wicked. Better, *a guilty person*; the Heb. word denotes the party who is in the wrong.

unrighteous witness. lit. "a witness of violence." The meaning is, Do not make common cause with the guilty person to give evidence which will bring about his acquittal.

2. *a multitude.* This verse is a warning not to follow a majority blindly for evil purposes, especially to pervert justice. Because the majority of judges or witnesses are agreed on an opinion, which opinion he knows to be unjust, he should not abandon his own view in order to fall into line with the others. One, with God and the Right, are the true majority.

bear witness. For this use of the Heb. verb, see xx, 16.

wrest judgment. "Pervert justice" (AJ). The Rabbis disregarded the literal meaning of the last three Heb. words, and took them to imply that, except when it is "to do evil," one should follow the majority.

3. *favour a poor man.* Out of false sympathy, or antipathy to the rich and powerful (Driver). The Biblical view of justice is remarkable for its unbending insistence on the strictest

Chapter XXIII

23 1. Thou shalt not take up a false report : put not thine hand with the wicked to be an unrighteous witness. 2. Thou shalt not follow a multitude to do evil ; neither shalt thou bear witness in a cause to turn aside after a multitude to wrest judgement : 3. neither shalt thou favour a poor man in his cause.

4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

impartiality. If the matter of dispute is a question of money between a rich and a poor man, the judge is not to give a wrongful verdict in favour of the poor man on the plea that the rich man would not miss the sum involved. "Sympathy and compassion are great virtues, but even these feelings must be silenced in the presence of Justice" (Geiger).

4, 5. Love of Enemy

4. *thine enemy's ox.* Or any other animal belonging to him (Mechilta). This law is connected with the precepts concerning justice which immediately precede. Because your neighbour has done you an injury, so that you entertain a grievance against him, it is not right for you to allow it to influence your action when your duty towards him is clear. He has not ceased to be your fellowman, because he violates the law of neighbourly love towards you. Therefore, all envy or ill-will towards him is forbidden. No thought of vengeance (see on Lev. xix, 18) must be permitted to rise in your heart: *his* actions towards you must not be the standard of your conduct towards him. For the sake of your own human dignity there must be readiness to help him in his need, as in the typical instances adduced in the text.

Genuine, practical love of enemy is inculcated in this and following verse. As to the partisan statement in the New Testament, "ye have heard that it was said, Thou shalt

רביעי 27 כִּי־חַנּוּן אָנִי׃ * ס אֱלֹהִים לֹא תְקַלֵּל וְנָשִׂיא בְּעַמְּךָ לֹא
28 תָאֹר׃ מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר בְּכוֹר בָּנֶיךָ תִּתֶּן־לִי׃
29 כֵּן תַּעֲשֶׂה לְשֹׁרְךָ לְצֹאנֶךָ שִׁבְעַת יָמִים יִהְיֶה עִם־אִמּוֹ בַּיּוֹם
ל הַשְּׁמִינִי תִּתְּנוֹ־לִי׃ וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה
טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃ ס

ר. 27 תצי הספר נפסקים

Rome. If the debtor was unable to make repayment within thirty days after the expiration of the term agreed upon, the Law of the Twelve Tables permitted the creditor to keep him in chains for 60 days, publicly exposing the debtor and proclaiming his debt. If no person came forward to pay the debt, the creditor might sell him into slavery or put him to death. If there were several creditors they might cut him to pieces, and take their share of the body in proportion to their debt.

27. Respect towards God and Rulers

27. *thou shalt not revile God.* Some of the Rabbis interpreted this as referring to blasphemy, others understand *elohim* as "judges" (cf. XXI, 6; XXII, 7). Josephus and Philo explain thus, "Let no one blaspheme those gods which other citizens esteem as such"; *i.e.* do not speak disrespectfully of the religious beliefs of the followers of other faiths.

a ruler. The authorities of the State must be spoken of with respect. As to the connection of this with the preceding verse, Philippsohn remarks: "The last verses treat of the poor. They are warned, even in their most desperate need, not to blaspheme God or entertain and give utterance to feelings of revolt against their rulers."

28, 29. Offerings of First-Fruits

28. *abundance.* The law concerning firstlings is given more fully in Lev. XIX; Num. XV, XVIII; and Deut. XXVI.

firstborn. For the sanctification of the first-born among men and beasts, see note on XIII, 2f.

27. Thou shalt not revile God, nor curse a ruler of thy people. 28. Thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors. The firstborn of thy sons shalt thou give unto me. 29. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me. 30. And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

29. *seven days.* Maimonides explains that the animal is "as if it had no vitality before the end of that period; and not until the eighth day can they be counted among those that enjoy the light of the world."

30. Unlawful Meat.

30. *holy men.* On the association of the idea of holiness with forbidden food, see on Lev. xi, 44. All the preceding laws, as well as those following, are in the singular: this verse alone is in the plural. The philosopher Moritz Lazarus calls attention to the fact that whenever the duty or ideal of holiness is spoken of in the Torah, the plural is invariably used (*e.g.* "Ye shall be holy," Lev. xix, 2), because mortal man can only attain to holiness when co-operating with others in the service of a great Cause or Ideal, as a member of a Community, Society, or "Kingdom." Of God alone can we say, the Holy One.

torn of beasts. Heb. *terefah;* which term originally was applied only to the meat of an animal torn by beasts in the field, but is now applied to any meats that are not ritually fit for Jewish consumption (kosher). The aim of Kashruth is the sanctification of life.

to the dogs. Such flesh is only fit to be eaten by dogs (Ibn Ezra).

21 כָּל־אַלְמָנָה וְיָתוֹם לֹא תְעַנּוּן׃ 22 אִם־עַנֵּה תְעַנֶּה אֹתוֹ כִּי
23 אִם־צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ׃ וְחָרָה אַפִּי
וְהָרַגְתִּי אֶתְכֶם בֶּחָרֶב וְהָיוּ נְשֵׁיכֶם אַלְמָנוֹת וּבְנֵיכֶם יְתֹמִים׃ פ
24 אִם־כֶּסֶף ׀ תַּלְוֶה אֶת־עַמִּי אֶת־הֶעָנִי עִמָּךְ לֹא־תִהְיֶה לוֹ
כה כְּנֹשֶׁה לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ׃ אִם־חָבֹל תַּחְבֹּל שַׂלְמַת
26 רֵעֶךָ עַד־בֹּא הַשֶּׁמֶשׁ תְּשִׁיבֶנּוּ לוֹ׃ כִּי הִוא כְסוּתָהּ לְבַדָּהּ
הִוא שִׂמְלָתוֹ לְעֹרוֹ בַּמֶּה יִשְׁכָּב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי

22. דמן בצידי 24. סגול בסיפ 26. כסותו ק

21. *widow, or fatherless child.* Who are bereft of their human protector and destitute of the physical force to defend their rights.

22. *thou afflict.* The verb is changed from the plural in the preceding verse to the singular in this verse; and Ibn Ezra makes the fine comment, If a single individual afflict the widow and orphan, and the community does not intervene to protect them, punishment will fall on all.

23. *my wrath shall wax hot.* The punishment of hard-heartedness against the weak is pronounced with extraordinary emphasis, and a severe "measure for measure" is threatened (Kalisch).

24–26. Loans and Pledges

24. *if.* Better, *when*, as it is an obligation on an Israelite to assist his neighbour with a *free* loan (Mechilta).

any of my people. See comments on Lev. xxv, 35, and Deut. xxiii, 20f.

that is poor. A loan to prevent a poor man falling into destitution is considered one of man's most meritorious deeds, and among the greatest of lovingkindnesses that can be shown to the living. This feeling towards the poor has led to the institution of a Free Loan (Gemillus Chasodim) Society in every well-organised Jewish community.

creditor. viz., by seizing the debtor's land, or selling him or his family into slavery, to recover payment; see II Kings, iv, 1. "If you know he cannot pay, do not press him and so put him to shame" (Rashi).

usury. Better, *interest.* All interest is forbidden on loans to the poor. "In modern times money is commonly

land of Egypt. 21. Ye shall not afflict any widow, or fatherless child. 22. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 23. and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

24. If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury. 25. If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: 26. for that is his only covering, it is his garment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.* iv

lent for *commercial* purposes, to enable the borrower to increase his capital and develop his business; and it is as natural and proper that a reasonable payment should be made for this accommodation, as that it should be made for the loan (*i.e.* the hire) of a house, or any other commodity. But this use of loans is a modern development: in ancient times money was commonly lent for the relief of poverty brought about by misfortune or debt; it partook thus of the nature of charity; to take interest on money thus lent was felt to be making gain out of a neighbour's need" (Driver).

25. *pledge.* In Deut. XXIV, 6, it is forbidden to take a hand-mill or a mill-stone as security, because it is an indispensable article in a house. It is precepts like these that caused Huxley to declare: "There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

26. *I will hear.* Just as God hears the cry of the widow and orphan (*v.* 22). The chivalry to the poor ordained in these verses will appear even more striking when we recall the barbarous treatment of the debtor in ancient

19 יוּמָת: ס זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַיהוָה לְבַדּוֹ:
כ וְגֵר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם:

efficacy of witchcraft. The hideous cruelties in the medieval trials of witches would have been impossible in Jewish judicial procedure. Torture to extort confession was unknown in Jewish law; and no confession on the part of the accused, that would have involved capital punishment, was allowable. "No man can in law brand himself a criminal" (אין אדם משים עצמו רשע) is a principle in Jewish criminal law. Christianity, furthermore, which disregarded portions of the Decalogue (*e.g.* the Second Commandment, with respect to the prohibition of image-worship; and the Fourth Commandment, with respect to the Seventh day as the Sabbath) would certainly not have been guided in its attitude towards witchcraft by any single verse in the "Old" Testament, if the New Testament had not been a demon-haunted book. Down to quite modern times the Church ascribed reality to the works of witches. In Germany alone, no less than 100,000 women and children are said to have suffered a cruel death during the horrible hunt of witches that disgraced the Sixteenth Century. So late as 1716, a woman and her daughter of nine years were hanged at Huntingdon for raising storms by witchcraft.

18. Sodomy

18. The law against witchcraft leads to the prohibition of kindred monstrous abominations, which formed part of many ancient heathen cults. See also Lev. xviii, 23; xx, 15f; Deut. xxvii, 21.

19 Polytheism

19. *sacrificeth.* "As the offering of sacrifices was the chief part of divine service, all other branches of unlawful worship were contained therein" (Rosenmüller). The warning against sacrificing to other deities was for many ages, alas, not a superfluous one in Israel.

the Lord *only.* Not even to angels as His ministers, or to an intermediary between Him and man.

utterly destroyed. Or, "devoted;" *i.e.* doomed to extirpation; see Lev. xxviii, 29.

18. Whosoever lieth with a beast shall surely be put to death.

19. He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed. 20. And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the

20–23. Oppression of the Weak

20. *stranger.* Heb. *ger.* A resident alien; see XII. He was not required to adopt the Jewish Faith, as little as the Israelites, with whose position in Egypt he is compared, were worshippers of Isis or Apis.

shalt thou not wrong. The Rabbis explain this term to mean that nothing must be done to injure or annoy him, or even by word to wound his feelings. The fact that a man is a stranger should in no way justify treatment other than that enjoyed by brethren in race. "This law of shielding the alien from all wrong is of vital significance in the history of religion. With it alone, true Religion begins. The alien was to be protected, not because he was a member of one's family, clan, religious community, or people; but because he was a human being. *In the alien, therefore, man discovered the idea of humanity*" (Hermann Cohen).

for ye were strangers. In the next chapter, *v.* 9, this phrase is preceded by the words, "for ye know the heart of the stranger;" *i.e.* you know from bitter experience what such a position means, and how it feels to be a stranger. Love of the alien is something unknown in ancient times. "The Egyptians frankly hated strangers" (Holzinger); and the Greeks coined the infamous term "barbarian" for all non-Greeks. The love of alien is still universally unheeded in modern times. Lev. XIX, 24, expressly demands in regard to the stranger, "Thou shalt love him as thyself." The Talmud mentions that the precept to love, or not to oppress, the stranger occurs thirty-six times in the Torah. The reason for this constantly-repeated exhortation is due to the fact that those who have been downtrodden frequently prove to be the worst oppressors when they acquire power over anyone.

14 עִמּוֹ שָׁלֵם יְשַׁלֵּם׃ אִם־בְּעָלָיו עִמּוֹ לֹא יְשַׁלֵּם אִם־שָׂכִיר
מו הוּא בָּא בִּשְׂכָרוֹ׃ ס וְכִי־יְפַתֶּה אִישׁ בְּתוּלָה אֲשֶׁר
16 לֹא־אֹרָשָׂה וְשָׁכַב עִמָּהּ מָהֹר יִמְהָרֶנָּה לּוֹ לְאִשָּׁה׃ אִם־
מָאֵן יְמָאֵן אָבִיהָ לְתִתָּהּ לוֹ כֶּסֶף יִשְׁקֹל כְּמֹהַר הַבְּתוּלֹת׃
17 ס מְכַשֵּׁפָה לֹא תְחַיֶּה׃ כָּל־שֹׁכֵב עִם־בְּהֵמָה מוֹת
18

14. *be with it.* It is then the duty of the owner to take care of his animal.

it came for its hire. Or, "it is reckoned in its hire." In accepting money for the use of the animal, the owner must take the risk.

MORAL OFFENCES

XXII, 15—XXIII, 9

15, 16. Seduction

15. *entice.* Induces her to be a consenting party. If he violates her against her will, he pays her father fifty shekels of silver and is obliged to marry her, without the possibility of a subsequent divorce (Deut. xxii, 28f).

not bethrothed. If the girl was betrothed, their crime is on a par with adultery, should the offence have taken place within a city. If it happened in a field, the man alone suffers capital punishment (Deut. 23f). On betrothal, see note on Lev. xxi, 3.

pay a dowry. Or, "endow her," to be his wife. "In this way virgins were shielded from permant ignominy in consequence of a momentary crime" (Kalisch). The monetary payment prescribed in this verse would provide against the seducer escaping his obligations. Without it, he might demand her in marriage without paying the dowry (*mohar*), thinking that, in the circumstances, the father would be anxious to grant the request. Originally this *mohar* was paid to the father; cf. Gen. xxxiv, 12. In later times, it was received not by the father but by the bride, in order to enable her to enter with proper dignity into the house of her future husband.

16. *refuse.* According to the Rabbis, the same law applies if the girl declines to marry him.

dowry of virgins. Fifty shekels (Deut. xxii, 29).

14. If the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for its hire.

15. And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. 16. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

17. Thou shalt not suffer a sorceress to live.

17. Witchcraft

sorceress to live. Not because there was any reality to witchcraft, but because it was a negation of the unity of God and an abominable form of idolatry. It is noteworthy that the Septuagint translates the Heb. word for *sorceress* by "poisoner." Ancient witchcraft was steeped in crime, immorality and imposture; and it debased the populace by hideous practices and superstitions. Hence the place of this command in this chapter. It is preceded by provisions against sexual license (*v.* 16) and followed by condemnation of unnatural vice and idolatry (*v.* 18 and 19). The wording of the command is in an unusual form. We should have expected, "A sorcerer shall surely be put to death." Some commentators, therefore, explain it as a prohibition of resorting to the sorceress, and thus enabling her to thrive in her nefarious avocation. The law applied to the sorcerer as well (Lev. xx, 27).

It is fashionable to trace all the horrors of the persecution of witches in medieval times to this verse. There is no justification for this. Witchcraft as a sinister danger in Jewish social life ceases to count long before the Destruction of the Second Temple. (The incident in connection with Simon ben Shetach is no proof to the contrary. Both Jewish and non-Jewish scholars—Derenbourg, *Essai*, 69; Israel Lévi, *Revue des Etudes Juives*, xxxv, 213; and Strack, *Einleitung*[5], 118—have made it the subject of investigation, and are agreed that it is merely Haggadic). Later Jewish teachers (Samuel Ibn Chofni and Ibn Ezra) are among the earliest to deny the existence of demons or the

בַּעַל־הַבַּיִת אֶל־הָאֱלֹהִים אִם־לֹא שָׁלַח יָדוֹ בִּמְלֶאכֶת
8 רֵעֵהוּ: עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֶׂה
עַל־שַׂלְמָה עַל־כָּל־אֲבֵדָה אֲשֶׁר יֹאמַר כִּי־הוּא זֶה עַד
הָאֱלֹהִים יָבֹא דְּבַר־שְׁנֵיהֶם אֲשֶׁר יַרְשִׁיעֻן אֱלֹהִים יְשַׁלֵּם
9 שְׁנַיִם לְרֵעֵהוּ: ס כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ חֲמוֹר אוֹ־שׁוֹר
אוֹ־שֶׂה וְכָל־בְּהֵמָה לִשְׁמֹר וּמֵת אוֹ־נִשְׁבַּר אוֹ־נִשְׁבָּה אֵין
י רֹאֶה: שְׁבֻעַת־יְהוָה תִּהְיֶה בֵּין שְׁנֵיהֶם אִם־לֹא שָׁלַח יָדוֹ
11 בִּמְלֶאכֶת רֵעֵהוּ וְלָקַח בְּעָלָיו וְלֹא יְשַׁלֵּם: וְאִם־גָּנֹב
12 יִגָּנֵב מֵעִמּוֹ יְשַׁלֵּם לִבְעָלָיו: אִם־טָרֹף יִטָּרֵף יְבִאֵהוּ עֵד
הַטְּרֵפָה לֹא יְשַׁלֵּם: פ
13 וְכִי־יִשְׁאַל אִישׁ מֵעִם רֵעֵהוּ וְנִשְׁבַּר אוֹ־מֵת בְּעָלָיו אֵין

7. *unto the judges.* lit. "unto God," as in xxi, 6. Having solemnly sworn that he had not embezzled what had been entrusted to him, the trustee is free from all obligation. In the event of his having perjured himself, his punishment would come from God Himself.

8. *trespass.* Here the equivalent of embezzlement.

whereof one saith. Either the owner or a witness comes forward and identifies something which is in the possession of the trustee or the thief as the lost property.

this is it. The thing lost.

condemn. Convict. If it is the trustee, he refunds the article and another of the same value. If the trustee is acquitted, the witnesses who falsely accused him must pay him double the value of the lost article.

9. *be hurt.* By a fall, or an attack by another animal.

driven away. *i.e.* carried off by raiders.

10. *shall be between them both.* Shall decide between them. The trustee swears as to how the animal was hurt.

put his hand. To make an improper use of the animal, against the wishes of the owner, whereby it received its injury.

accept it. The oath, as fully acquitting the suspected trustee.

the master of the house shall come near unto the judges, to see whether he have not put his hand unto his neighbour's goods. 8. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before the judges; he whom the judges shall condemn shall pay double unto his neighbour.

9. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 10. the oath of the LORD shall be between them both, whether he hath not put his hand unto his neighbour's goods; and the owner thereof shall accept it, and he shall not make restitution. 11. But if it be stolen from him, he shall make restitution unto the owner thereof. 12. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn.

13. And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.

11. *stolen.* As distinct from its being carried off by a band of marauders, against whom he was powerless. In the case of theft, it was assumed that the trustee, who was paid to take case of the animal, had not done so sufficiently.

12. *bring it for witness.* Produce the torn flesh as evidence.

13. *aught.* An animal.

2 אִם־זָרְחָה הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שַׁלֵּם יְשַׁלֵּם אִם־אֵין
3 לוֹ וְנִמְכַּר בִּגְנֵבָתוֹ׃ אִם־הַמְצֹא תִמָּצֵא בְיָדוֹ הַגְּנֵבָה
שלישי 4 מִשּׁוֹר עַד־חֲמוֹר עַד־שֶׂה חַיִּים שְׁנַיִם יְשַׁלֵּם׃ ס כִּי
יַבְעֶר־אִישׁ שָׂדֶה אוֹ־כֶרֶם וְשִׁלַּח אֶת־בְּעִירָה וּבִעֵר בִּשְׂדֵה
ה אַחֵר מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ יְשַׁלֵּם׃ ס כִּי־תֵצֵא
אֵשׁ וּמָצְאָה קֹצִים וְנֶאֱכַל גָּדִישׁ אוֹ הַקָּמָה אוֹ הַשָּׂדֶה
6 שַׁלֵּם יְשַׁלֵּם הַמַּבְעֵר אֶת־הַבְּעֵרָה׃ ס כִּי־יִתֵּן אִישׁ
אֶל־רֵעֵהוּ כֶּסֶף אוֹ־כֵלִים לִשְׁמֹר וְגֻנַּב מִבֵּית הָאִישׁ אִם־
7 יִמָּצֵא הַגַּנָּב יְשַׁלֵּם שְׁנָיִם׃ אִם־לֹא יִמָּצֵא הַגַּנָּב וְנִקְרַב

ב׳ בעיון ק׳ v. 4.

2. *be risen upon him.* *i.e.* upon the thief. If the burglary takes place after day-break (Ibn Ezra, Nachmanides), the slaying of the thief is murder, because it is not absolutely necessary to take his life.

for him. The murdered thief.

he should make restitution. He who steals in the daytime; likewise, the thief in the night who is caught in the act and not slain (Herxheimer).

for his theft. The Rabbis add that if the value of the stolen animal was less than the price of a slave, the thief may not be sold. If the thief is sold, it can only be for the "theft;" *i.e.* the price of the stolen article, and not for the four-fold or five-fold fine which is imposed.

3. *double.* He must return the stolen animal and give the owner another as a fine. This rule was extended to all stolen articles.

4–14. Damage by Cattle or Fire, and laws of Safe-keeping

4. *eaten.* By cattle.

let his beast loose. Wilfully sending his cattle to graze in a field which did not belong to him. If they wandered

guiltiness for him. 2. If the sun be risen upon him, there shall be bloodguiltiness for him: he should make restitution; if he have nothing, then he shall be sold for his theft. 3. If the theft be found in his hand alive, whether it be ox, or ass, or sheep; he shall pay double. * iii

4. If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

5. If fire break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field, be consumed; he that kindled the fire shall surely make restitution.

6. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. 7. If the thief be not found, then

there, without any culpable negligence on his part, he is not liable.

of the best. When estimating the damage, the best of the injured man's field is to be taken as the basis of calculation of the value of the whole.

5. *fire break out. i.e.* a man kindles a fire in his own field, and the wind carries sparks into a neighbouring field and a conflagration is caused.

6. *deliver.* A man asks his neighbour to take charge of valuables as a favour. He may wish to go on a journey, and in his own interest requests a person to safeguard his property.

it be stolen. i.e. the trustee affirms that there has been a theft.

יִכְרֶה אִישׁ בֹּר וְלֹא יְכַסֶּנּוּ וְנָפַל־שָׁמָּה שׁוֹר אוֹ חֲמוֹר׃
34 בַּעַל הַבּוֹר יְשַׁלֵּם כֶּסֶף יָשִׁיב לִבְעָלָיו וְהַמֵּת יִהְיֶה־לּוֹ׃
לה ס וְכִי־יִגֹּף שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וָמֵת וּמָכְרוּ אֶת־
36 הַשּׁוֹר הַחַי וְחָצוּ אֶת־כַּסְפּוֹ וְגַם אֶת־הַמֵּת יֶחֱצוּן׃ אוֹ נוֹדַע
כִּי שׁוֹר נַגָּח הוּא מִתְּמוֹל שִׁלְשֹׁם וְלֹא יִשְׁמְרֶנּוּ בְּעָלָיו
37 שַׁלֵּם יְשַׁלֵּם שׁוֹר תַּחַת הַשּׁוֹר וְהַמֵּת יִהְיֶה־לּוֹ׃ ס כִּי
יִגְנֹב־אִישׁ שׁוֹר אוֹ־שֶׂה וּטְבָחוֹ אוֹ מְכָרוֹ חֲמִשָּׁה בָקָר יְשַׁלֵּם
תַּחַת הַשּׁוֹר וְאַרְבַּע־צֹאן תַּחַת הַשֶּׂה׃

כב Cap. XXII.

א אִם־בַּמַּחְתֶּרֶת יִמָּצֵא הַגַּנָּב וְהֻכָּה וָמֵת אֵין לוֹ דָּמִים׃

OFFENCES AGAINST PROPERTY

XXI, 33—XXII, 14

33–36. Through Neglect or through an Animal

33. *open a pit.* For the storage of water. Where rivers are few and the rain falls only at certain periods, water has to be stored and covered. To "open" a pit, therefore, means to remove the covering and fail to replace it.

ox or an ass. i.e. any animal. The law excludes the human being, because it assumes that a human being looks where he is walking.

34. *owner of the pit.* The man concerned in connection with the pit. It need not be his property; if he left it open, he is liable for his heedlessness.

shall be his. i.e. the man's who incurred the loss (Mechilta).

36. *wont to gore.* See on *v.* 29.

shall be his own. The Heb. is identical with the wording in *v.* 34, where "own" is omitted.

37–XXII, 3. Theft

37. *five oxen.* Multiple restitution, but in far heavier ratios, is the penalty prescribed in the Hammurabi Code.

33. And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall therein, 34. the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his.

35. And if one man's ox hurt another's that he die; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide. 36. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead beast shall be his own.

°37. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep.

Chapter XXII

22 1. If the thief be found breaking in, and be smitten that he die, there shall be no blood-

° In English Bibles, Chap. xxii begins here.

In most European countries death was meted out for offences against property well into the nineteenth century. In Israel, however, the death penalty was not inflicted for an offence against property.

Chapter XXII

1. *breaking in.* lit. "digging through." The houses were built of clay and cross-beams, and the thief dug a hole in the wall.

no bloodguiltiness. The thief would only do this in the dead of night, and it could not be considered murder if the owner killed the intruder who, it is assumed in both ancient and modern codes of law, would not hesitate to take life.

אֶת־עֵין עַבְדּוֹ אוֹ־אֶת־עֵין אֲמָתוֹ וְשִׁחֲתָהּ לַחָפְשִׁי יְשַׁלְּחֶנּוּ
27 תַּחַת עֵינוֹ: וְאִם־שֵׁן עַבְדּוֹ אוֹ־שֵׁן אֲמָתוֹ יַפִּיל לַחָפְשִׁי יְשַׁלְּחֶנּוּ
תַּחַת שִׁנּוֹ: פ
28 וְכִי־יִגַּח שׁוֹר אֶת־אִישׁ אוֹ אֶת־אִשָּׁה וָמֵת סָקוֹל יִסָּקֵל
29 הַשּׁוֹר וְלֹא יֵאָכֵל אֶת־בְּשָׂרוֹ וּבַעַל הַשּׁוֹר נָקִי: וְאִם שׁוֹר
נַגָּח הוּא מִתְּמֹל שִׁלְשֹׁם וְהוּעַד בִּבְעָלָיו וְלֹא יִשְׁמְרֶנּוּ
וְהֵמִית אִישׁ אוֹ אִשָּׁה הַשּׁוֹר יִסָּקֵל וְגַם־בְּעָלָיו יוּמָת:
ל אִם־כֹּפֶר יוּשַׁת עָלָיו וְנָתַן פִּדְיֹן נַפְשׁוֹ כְּכֹל אֲשֶׁר־יוּשַׁת
31 עָלָיו: אוֹ־בֵן יִגַּח אוֹ־בַת יִגַּח כַּמִּשְׁפָּט הַזֶּה יֵעָשֶׂה לּוֹ:
32 אִם־עֶבֶד יִגַּח הַשּׁוֹר אוֹ אָמָה כֶּסֶף ו שְׁלֹשִׁים שְׁקָלִים יִתֵּן
33 לַאדֹנָיו וְהַשּׁוֹר יִסָּקֵל: ס וְכִי־יִפְתַּח אִישׁ בּוֹר אוֹ כִּי־

and 27 apply only to a heathen slave. If the slave was a Hebrew, he was treated entirely like the free Hebrew citizen, and received the same indemnification, but could not *ipso facto* claim his release.

eye. The Rabbis regard "eye" and "tooth" as typical, and enumerate twenty-four organs of the body which come within the operation of this law.

28–32. Injury caused by a Beast

28. *ox*. Or any other animal.

stoned. In order to implant horror against murder, even the beast, although it had not a moral sense, was to be removed from existence, since it was the cause of the destruction of a human being, made in the image of God.

29. *put to death*. Not by the hand of a human tribunal, but "death by the hand of God" (Mechilta). Nachmanides quotes as a parallel, "And the stranger that cometh nigh shall be put to death" (Num. 1, 51), where the punishment for sacrilege is left to God.

the eye of his maid, and destroy it; he shall let him go free for his eye's sake. 27. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28. And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 29. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. 31. Whether he have gored a son, or have gored a daughter, according to this judgement shall it be done unto him. 32. If the ox gore a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

30. *laid on him.* By a tribunal.

ransom. lit. "covering"; a payment for the next of kin to forgive such intentional bloodshed.

31. *son . . . daughter.* For the explanation of this puzzling verse, and the light it throws on the true meaning of the *lex talionis* ("measure for measure"), as well as on the immeasurable moral difference between the civil legislation of the Torah and the Code of Hammurabi, see Additional Note E, p. 289.

32. *manservant.* A heathen slave (Mechilta). The valuation of an adult Israelite slave was fifty shekels (Lev. XXVII, 3).

22 יוֹם אוֹ יוֹמַיִם יַעֲמֹד לֹא יֻקַּם כִּי כַסְפּוֹ הוּא׃ ס וְכִי־
יִנָּצוּ אֲנָשִׁים וְנָגְפוּ אִשָּׁה הָרָה וְיָצְאוּ יְלָדֶיהָ וְלֹא יִהְיֶה אָסוֹן
עָנוֹשׁ יֵעָנֵשׁ כַּאֲשֶׁר יָשִׁית עָלָיו בַּעַל הָאִשָּׁה וְנָתַן בִּפְלִלִים׃
23 24 וְאִם־אָסוֹן יִהְיֶה וְנָתַתָּה נֶפֶשׁ תַּחַת נָפֶשׁ׃ עַיִן תַּחַת עַיִן שֵׁן
כה תַּחַת שֵׁן יָד תַּחַת יָד רֶגֶל תַּחַת רָגֶל׃ כְּוִיָּה תַּחַת כְּוִיָּה
26 פֶּצַע תַּחַת פָּצַע חַבּוּרָה תַּחַת חַבּוּרָה׃ ס וְכִי־יַכֶּה אִישׁ

surely be punished. There was no fixed penalty; the judges had to determine each case on its own merits. The Mechilta declares that the master was to be beheaded for such brutality. All this is in marked contrast to Roman and other ancient law, which gave the master the right of life and death over his slave.

21. *a day or two.* The master is not then punished, as it is clear that he had intended only to chastise the slave. Similar considerations have in all ages weighed in judging a parent whose child died in consequence of a correction. The death is then looked upon as an unfortunate accident, nothing more.

he is his money. "This bare fact was presumptive evidence that the master had not intended to inflict serious injury, inasmuch as that would have involved pecuniary loss to himself" (H. Adler). In the circumstances, therefore, the financial loss was sufficient punishment for him.

22. *a woman.* Either she was near the men who were fighting, or she had endeavoured to separate them.

no mischief. *i.e.* no fatal injury (Mechilta).

as the judges determine. If the husband makes an exorbitant claim, the sum to be paid was to be fixed by the court.

23. *life for life.* The Rabbis ruled that since no homicide was here intended, it was a case for monetary compensation. That the words "life for life" are merely a *legal term* meaning "fair compensation", is seen from the parallel passage in Lev. xxiv, 18, which says: "Whoever kills an animal shall pay for it: life for life." This only means "fair compensation"; otherwise, any man who slew an animal, would have to forfeit his own life in return! To remove all doubt as to the meaning of the legal term "life for life," the same paragraph (Lev. xxiv, 21) states,

surely be punished. 21. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22. And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no mischief follow: he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. 23. But if any mischief follow, then thou shalt give life for life, 24. eye for eye, tooth for tooth, hand for hand, foot for foot, 25. burning for burning, wound for wound, stripe for stripe.

26. And if a man smite the eye of his servant, or

"He that killeth a beast, shall make it good; and he that killeth a man shall be put to death."

24. *eye for eye.* This law of retaliation—"measure for measure"—existed among ancient peoples, and persists to our own day in capital punishment. In the Torah, likewise, this law of "measure for measure" is carried out literally only in the case of murder. "Ye shall take no ransom for the life of a manslayer which is guilty of death: but he shall surely be put to death," says Scripture (Num. xxxv, 31). Hence, it is evident that other physical injuries which are not fatal, are a matter of *monetary compensation* for the injured party. Such monetary compensation, however, had to be equitable, and as far as possible *equivalent*. This is the significance of the *legal technical terms*, "life for life, eye for eye, and tooth for tooth." See Additional Note E, p. 288.

25. *wound.* When blood is drawn.

stripe. When there is only a bruise. In computing compensation, the actual damage, the loss of time, the cost of the cure, the pain and the disfigurement, are all taken into consideration.

26. *servant.* The loss of any limb, from the most essential down to the least indispensable, gave the slave immediate freedom, if that loss was due to brutal treatment of the master. According to the Rabbinic interpretation, *v.* 26

טו 16 לָמוּת: ס וּמַכֵּה אָבִיו וְאִמּוֹ מוֹת יוּמָת: ס וְגֹנֵב
17 אִישׁ וּמָכְרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוּמָת: ס וּמְקַלֵּל אָבִיו
18 וְאִמּוֹ מוֹת יוּמָת: ס וְכִי־יְרִיבֻן אֲנָשִׁים וְהִכָּה־אִישׁ
אֶת־רֵעֵהוּ בְּאֶבֶן אוֹ בְאֶגְרֹף וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב:
19 אִם־יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל־מִשְׁעַנְתּוֹ וְנָקָה הַמַּכֶּה רַק
שני כ שִׁבְתּוֹ יִתֵּן וְרַפֹּא יְרַפֵּא: ס וְכִי־יַכֶּה אִישׁ אֶת־עַבְדּוֹ
21 אוֹ אֶת־אֲמָתוֹ בַּשֵּׁבֶט וּמֵת תַּחַת יָדוֹ נָקֹם יִנָּקֵם: אַךְ אִם־

Among the Greeks, an altar gave asylum to every murder. In the Middle Ages, the Church offered "sanctuary" to criminals of every description.

15–17. Crimes against Parents; Kidnapping

15. *smiteth.* The Rabbis rule that only when the blow left a bruise was the death penalty incurred.

16. *stealeth a man.* Kidnapping for the purpose of selling the victim into slavery in a foreign land (cf. the story of Joseph). It, therefore, meant both loss of liberty and spiritual death to the victim, if an Israelite. It was only towards the end of the eighteenth century that the slave trade, *i.e.* organised kidnapping on a vast scale, with the hideous cruelties attendant on it, began to be recognised in Western European countries as something unspeakably vile.

or if he be found. lit. "*and* he be found." Prompted by the desire to reduce capital punishment as much as possible, the Rabbis cling to the *literal* translation of these words. The victim must have been seen by witnesses in the hands of the kidnapper *and* also have been sold, before the crime was punishable by death.

17. *curseth.* The Rabbis declared that for capital punishment to be incurred, the son must have used the Divine Name itself in cursing his parents.

put to death. By a court of law, and after judicial trial, not by the parents themselves. In Rome, a father was allowed to put to death a grown-up son, even for no reason whatsoever.

15. And he that smiteth his father, or his mother, shall be surely put to death.

16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17. And he that curseth his father, or his mother, shall surely be put to death.

18. And if men contend, and one smiteth the other with a stone, or with his fist, and he die not, but keep his bed: 19. if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.*[ii]

20. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall

18–27. Personal Injuries

18. *he die not.* If the blow proved fatal, then *v.* 12 applied.

19. *be quit.* As soon as the injured person walks abroad, there can be no possibility of manslaughter.

loss of his time. lit. " his ceasing " from work. However, the Rabbis permitted him to claim compensation also on other grounds; viz., for the pain he had suffered, the " shame " he had incurred by his disfigurement, etc.

thoroughly to be healed. Pay the doctor's bill (Talmud).

20. *servant.* Or, " bondman "; *i.e.* a heathen slave, because he only could be described as " his money " (see on *v.* 21).

his maid. Or, " bondwoman."

with a rod. Better, *with the rod*, *i.e.* the instrument customarily used (Prov. x, 13; xiii, 24) and sufficient to secure obedience from the rebellious slave, but not to injure him severely. The master was allowed to chastise his slave, but not in a brutal manner so as to endanger his life.

8 לֹא תֵצֵא כְּצֵאת הָעֲבָדִים: אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־
לֹא יְעָדָהּ וְהֶפְדָּהּ לְעַם נָכְרִי לֹא־יִמְשֹׁל לְמָכְרָהּ בְּבִגְדוֹ
9 בָּהּ: וְאִם־לִבְנוֹ יִיעָדֶנָּה כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה־לָּהּ: אִם־
11 אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע: וְאִם־
שְׁלֹשׁ־אֵלֶּה לֹא יַעֲשֶׂה לָהּ וְיָצְאָה חִנָּם אֵין כָּסֶף: ס
12 מַכֵּה אִישׁ וָמֵת מוֹת יוּמָת: וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹהִים
13 14 אִנָּה לְיָדוֹ וְשַׂמְתִּי לְךָ מָקוֹם אֲשֶׁר יָנוּס שָׁמָּה: ס וְכִי־
יָזִד אִישׁ עַל־רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה מֵעִם מִזְבְּחִי תִּקָּחֶנּוּ

ל ק ר. 8

8. *espoused.* Or, "designated." The master had intended her for himself, not for his son (*v.* 9); but finding her displeasing to himself, he must allow her father or relatives to buy her back.

a strange people. Better, *a foreign people* (AJ). The master must either allow her to be redeemed by her relatives, or he must keep her. The abominable practice against which this law is directed was not confined to Hebrew masters or to ancient times. Thus, William of Malmesbury, speaking of the days before the Norman Conquest, complains of the horrible custom of Saxon masters who, after associating with the maid servants on their estates, sold them to a life of shame or into foreign slavery.

he shall have no power. The Talmud refers "he" to both the master and the father: the master has acted deceitfully in that he has not kept faith with her; the father in that he sold her at all.

dealt deceitfully with her. By not carrying out the purpose for which he had acquired her.

9. *deal with her after the manner of daughters.* "Treat her as a daughter" (Moffatt). Whether as wife to the father or to the son, the bondwoman is to be treated like a freeborn girl who marries. The rights due to her are enumerated in the next verse.

11. *these three.* The three obligations mentioned in the preceding verse (Abarbanel).

do. 8. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt deceitfully with her. 9. And if he espouse her unto his son, he shall deal with her after the manner of daughters. 10. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 11. And if he do not these three unto her, then shall she go out for nothing, without money.

12. He that smiteth a man, so that he die, shall surely be put to death. 13. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14. And if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

12–14. Laws concerning Murder

13. *lie not in wait.* The Torah draws a distinction between intentional and accidental homicide.

God deliver him. The modern mind, whilst agreeing that all things are ultimately controlled by God's will, does not attribute results to the *immediate* action of God. Not so the Biblical idiom. Nothing happens except by God's will; so if the murderer had no intention of killing his victim, the death must be due to His decree. English law retains the same idea, and uses the term "act of God"; cf. note on the hardening of Pharaoh's heart, p. 44.

a place. Of shelter from the vengeance of the next-of-kin. Special cities were to be set apart for this purpose when the Israelites had settled in Canaan (Num. xxxv, Deut. xix).

14. *from mine altar.* Even if it was a priest who officiated at the altar, he was not to escape his punishment, if his act was other than unintentional homicide (Talmud).

4 עִמּוֹ׃ אִם־אֲדֹנָיו יִתֶּן־לוֹ אִשָּׁה וְיָלְדָה־לוֹ בָנִים אוֹ בָנוֹת
ה הָאִשָּׁה וְיִלְדֶיהָ תִּהְיֶה לַאדֹנֶיהָ וְהוּא יֵצֵא בְגַפּוֹ׃ וְאִם־
אָמֹר יֹאמַר הָעֶבֶד אָהַבְתִּי אֶת־אֲדֹנִי אֶת־אִשְׁתִּי וְאֶת־בָּנָי
6 לֹא אֵצֵא חָפְשִׁי׃ וְהִגִּישׁוֹ אֲדֹנָיו אֶל־הָאֱלֹהִים וְהִגִּישׁוֹ אֶל־
הַדֶּלֶת אוֹ אֶל־הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת־אָזְנוֹ בַּמַּרְצֵעַ
7 וַעֲבָדוֹ לְעֹלָם׃ ס וְכִי־יִמְכֹּר אִישׁ אֶת־בִּתּוֹ לְאָמָה

4. *give him.* The slave had not the right of contracting a marriage for himself.

a wife. A non-Israelite slave. There was a saying current among ancient peoples to the effect that there was no morality among slaves. To prevent such promiscuity, the Torah makes a concession to human frailty and permits a temporary marriage.

the wife and her children. In Jewish law, the children share the status of the mother. If the Israelite had been permitted to take them into freedom with him, it would have impaired the purity of the race, and created a body of half-castes.

5. *plainly say.* Or, "firmly say." The master attempts to dissuade the Israelite slave from preferring bondage to freedom, but the latter is resolute in his intention.

my wife, and my children. Although it is natural for a man to become attached to his wife and offspring even in the circumstances here described, yet such conduct must have highly injurious results to the Hebrew state. It would tend to produce a class of dependent slaves; and, instead of the community consisting of free and equal citizens, it would be divided into a ruling and a servile class (Kalisch).

6. *unto the judges.* lit. "unto God." The judges pronounce sentence in the name of God (Deut. 1, 17).

The slave's declaration had to be made publicly before the judges, in order to prevent the master from boring his servant's ear by force, and alleging that it was by the servant's desire.

door. Of the house belonging to the master.

bore his ear. "Why was the ear, among all the organs of the body, selected for perforation"? asked the pupils of Rabban Yochanan ben Zakkai. He answered "The

give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5. But if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6. then his master shall bring him unto the judges, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7. And if a man sell his daughter to be a maidservant, she shall not go out as the menservants

ear that heard the Divine utterance, *for unto Me the children of Israel are servants* (Lev. xxv, 55), and had yet preferred a human master, let that ear be bored." The drilling of the ear to the door of the house may also have symbolised the attaching of the slave to the household, and may have served as permanent evidence that the slave had remained in service of his own free will. This boring of the ear was thus something altogether different from the inhuman custom in modern times, of branding slaves by a red-hot iron, marked with certain letters, and then pouring ink into the furrows to make the inscription more conspicuous.

for ever. All the days of his life (Rashbam). The Rabbis, however, understood the Heb. word לעלם as signifying "until the year of Jubilee" (Lev. xxv, 10). This Rabbinic interpretation is confirmed by Josephus.

7. *a maidservant.* Or, "a bondwoman"; to be the secondary wife for the master or his son. In an age of polygamy, the position of concubine, or second wife, was not a degraded one. Her offspring had equal rights in matters of inheritance with the children of the first wife (Deut. xxi, 10–14).

as the menservants. i.e. not only after six years, but even earlier, according to the circumstances as given in the succeeding verse.

CAP. XXI. כא

כא פ פ פ יח 18

א 2 וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃ כִּי תִקְנֶה עֶבֶד
3 עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃ אִם־
בְּגַפּוֹ יָבֹא בְּגַפּוֹ יֵצֵא אִם־בַּעַל אִשָּׁה הוּא וְיָצְאָה אִשְׁתּוֹ

IV. MISHPATIM

(CHAPTERS XXI–XXIV)

CIVIL LEGISLATION

CHAPTER XXI, 1–32. THE RIGHT OF PERSONS

1. *now these are.* lit. "*and* these are." "*And* links together the preceding commandments with those that follow. As the preceding commandments were revealed on Sinai, so were the succeeding regulations also communicated there" (Mechilta). The Torah recognises no strong line of demarcation between the Decalogue and the civil laws in the chapters that follow it. All alike disclose the will of God. His Torah treats of every phase of human and national life—civil as well as religious, physical as well as spiritual.

set before them. Rehearse and explain to them.

2–11. THE HEBREW SERVANT

2. *servant. Or*, "bondman." The very first civil ordinance secures the personal rights of the lowliest in the social scale, the bondman.

The Rabbis limit this provision to the thief who is sold to make restitution for his theft. The case of the Hebrew who sells himself into bondage because of poverty, is dealt with in Lev. xxv, 39.

IV. MISHPATIM

Chapter XXI

21 1. Now these are the judgements which thou shalt set before them.

2. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3. If he come in by himself, he shall go out by himself: if he be married, then his wife shall go out with him. 4. If his master

Hebrew servant. Slavery as permitted by the Torah was quite different from Greek and Roman slavery, or even the cruel system in some modern countries down to our own times. In Hebrew law, the slave was not a thing, but a human being; he was not the chattel of a master who had unlimited power over him. In the Hebrew language, there is only one word for slave and servant. Brutal treatment of any slave, whether Hebrew or heathen, secured his immediate liberty; see on *v.* 26f.

in the seventh. From the time that he was sold. If, however, the year of Jubilee occurred during the six years, the slave goes free without completing the time (Lev. xxv, 10).

for nothing. Without paying for his release.

3. *by himself.* And not with wife or children.

go out by himself. See *v.* 4.

married. To an Israelitish woman. The master is obliged to provide lodging and maintenance for the family of his bondman, the wife and older children doubtless paying for their keep by their labour. Both the wife and the children accompanied their father when he acquired his freedom.

Mount Sinai, he shared with the whole of Israel. To all of them was then vouchsafed the psychic experience of a direct communion with God. Even as at the shores of the Red Sea when, in the words of the Sages, an ordinary maidservant was able to perceive what an Ezekiel in his moments of ecstasy could not attain to—so, at Sinai, a mystic Vision gripped the spirit of the awe-struck People, filling their souls with reverence and certitude and Light.

V

Israel, the People of Revelation

A study of Israel's amazing story will strengthen any unbiased seeker of the Truth in the conviction that Israel's Vision of the Divine is different not only in degree *but in kind* from that of any other nation; and that, therefore, there has indeed been a unique impact of the Spirit of God upon the soul of Israel. In fact, from the very first there must have been a predisposition in the nature of the Jewish people to receive the Message of Sinai. The Rabbis point out that all the precepts of the Decalogue had been practised by the Patriarchs and had become the family tradition of their children. Before giving the Torah to Israel, Rabbinic legend furthermore tells us, God offered it to the other nations of the world; everyone of them, however, refused it for one reason or another. Thus, the children of Edom asked, "What is written in this Torah?" When God named its principal commandment, *Thou shalt not kill*—their decisive answer was, "We cannot accept it." Other peoples objected to the seventh and eighth commandments—immorality and the appropriation of other men's possessions being the expression of their national bent. None of them, it seems, was against Religion as such, so long as Religion confined itself to general principles. What they all objected to was the definite, concrete "do not's" of the Decalogue. "We have no desire for the knowledge of Thy ways," they exclaimed; "give your Torah to Israel." Then God came to Israel; and Israel's reply was, *All that the Lord hath spoken we will do and we will obey.*

So all-compelling has been the recognition of Israel's national genius for the Life of the Spirit that it has crystallised itself into the doctrine of the Election and Mission of Israel (I. Epstein). "Israel is the People of Revelation," says a modernist Jewish thinker. "It must have had a

native endowment to produce and rear the succession of Prophets. Hence we do not speak of the God of Moses, nor of the God of the Prophets, but of the God of Israel" (Geiger). "Had there been no Israelites there would be no Torah," said Yehudah Hallevi seven centuries before him. "Israel's pre-eminence is not derived from Moses, it is Moses whose pre-eminence is due to Israel. The Divine love went out towards the descendants of the Patriarchs. Moses was merely the Divinely chosen instrument through whom God's Blessing was to be assured unto them."

Medieval poet and modernist thinker alike agree that Israel was from its birth predestined to become a Kingdom of Priests. Its career as a Holy Nation dates from the historically actual, mystical experience at the foot of Sinai. *Without* the Covenant at Sinai, the Exodus would have had little meaning: the story of Israel, like that of other kindred Semitic tribes, would have lost itself in the sands of the desert. *With* the Covenant at Sinai, everlasting life was planted in Israel's soul; and the story of Israel issues in eternity.

social and political upheavals, resulting in immemorial human institutions being torn up by the roots. Even in English-speaking countries there is to-day an impatience with moral authority; and men deny, at any rate, doubt, the reality of ethical distinctions. Things are tolerated, extenuated, nay encouraged—in fiction, on the stage, in everyday life—that only a generation ago would have been the subject of unqualified condemnation. The pilot's stars of moral guidance seem no longer to be fixed stars; and for the many vogayers over the ocean of life, the clouded heavens offer no guidance at all.

Amid this spiritual confusion and moral chaos, Judaism remains clear-eyed and unmoved. It clings unswervingly to the Divine origin of the Decalogue; and continues to proclaim that there is an everlasting distinction between right and wrong, an absolute 'Thou shalt' and 'Thou shalt not" in human life, a categorical imperative in religion—high above the promptings of passion, the peradventure of inclination, or the fashion of the hour. Weak and erring man needs an *authoritative* code in matters of right and wrong, laying down with unmistakable clearness the chief heads of duty, and denouncing the chief classes of sins. Such a Divine affirmation of the Moral Law was at all times a vital necessity for mankind, in order to set aside doubt, and to silence that perverse casuistry which is always ready to call good evil, and evil good. God is not only our Father. He is also our Law-giver; and in the Decalogue, He has made known to the children of men the foundations on which alone human welfare and happiness can be built.

IV

Revelation and the Decalogue

Judaism stands or falls with its belief in the historic actuality of the Revelation at Sinai.

Revelation, in the first instance, means the unveiling of the character and will of God to the children of men. This is implied in the Theistic position. If we think of the Universe as merely an aggregate of blind forces, then there is, of course, no room for *communication* of any kind between God and man. But the moment we assert the existence of a Supreme Mind as the Fountain and Soul of all the infinite forms of matter and life, revelation,

or communication between God and man, becomes a logical and ethical necessity. The exact *manner* of this super-Natural communication between God and man, will be conceived differently by different groups of believers. Some will follow the Biblical accounts of Revelation in their literal sense ; others will accept the interpretation of these Biblical accounts by Rabbis of Talmudic days, Jewish philosophers of the Middle Ages, or Jewish religious thinkers of modern times. No interpretation, however, is valid or in consonance with the Jewish Theistic position, which makes human reason or the human personality the *source* of such revelation. A noted philosopher of religion has recently given striking expression to this truth in the words : " *All* Revelation is supernatural. There can be no such thing as a purely natural revelation. We cannot really know God except as He desires to be known and makes Himself apprehensible. No view of God that grew up ' of itself ' in the human mind, owing nothing to God's self-disclosing action, could have any value " (Wobbermin).

Revelation is thus but the obvious inference and corollary of the character of the Deity held by all who believe in a Personal God and Father in Heaven, in prayer to Whom, in worship of Whom, and in communion with Whom, the highest moments of our lives are passed and lived. This close relationship between God and man, this interplay of spiritual forces and energies, whereby the human soul responds to the Self-manifesting Life of all Worlds, attains in Israel's Prophets, that overmastering *certainty*, which enables them to declare, " Thus saith the Lord." Theirs is an absolute conviction that the thoughts which arose in their minds about Him and His will, and the commands and exhortations which they issued in His name, really came to them at His prompting and were invested with His authority. Maimonides compared revelation to illumination by lightning on a dark night. Some Prophets were granted only one such lightning-flash from the Divine ; in the case of others, these lightning-flashes were oft repeated ; whereas to Moses was accorded continuous, unintermittent Light. Not in dreams or visions or occasional flashes of Divine intuition was the manner of revelation in his case, but " face to face " ; *i.e.* in the form of self-luminous thought and complete self-consciousness. In his mind, the Rabbis say, the Divine Message was reflected as in a clear mirror (אספקלריה מאירה). The supreme revelation in the life of the Lawgiver, however, that of the Covenant at

even lower, but for the supreme influence of the Ten Commandments.

Quite a different attitude towards the Decalogue began with the rise of Bible Criticism. Too often it has been one of undisguised hostility. This hostility is based on alleged historical and moral reasons. One example of each of these alleged reasons will suffice to show their groundlessness. Thus, during the greater part of the nineteenth century, Critics denied that the Decalogue was Mosaic, because of the prohibition of image-worship in the Second Commandment. The prevalence of image-worship during the period of the Judges and Monarchy, they maintained, proved that no prohibition of image-worship could have been promulgated in the days of Moses. Now it is quite true that the law against image-worship was for many centuries *disregarded* in large sections of ancient Israel; in the same way as throughout fourteen centuries after the rise of Christianity, the prohibition of image-worship was "deliberately ignored by the *entire* Christian Church down to the Reformation, and is still treated as null and void by the major portion of Christendom" (Canon Charles). But it is never safe to argue that, because any law is openly broken or tacitly disregarded, such a law does not, therefore, exist. All experience, whether in ancient or modern societies, is against such an assumption. Eminent Bible Scholars fully recognise this; and men like Professors Burney and Sellin admit "that no reasonable ground can be discovered against the Mosaic origin of the Decalogue."

Not more convincing are the moral objections which Critics level against the Decalogue, *e.g.*, that it deals only with *outward* actions. They disregard the Tenth, the most inward of all the Commandments; or they deliberately deny that "Thou shalt not covet" seeks to restrain the unlawful, inward desire for something that is another's. According to them, "it emphasises not so much the feelings, as the practical steps which might be taken to give effect to them" (Bennett). The reason for such an astounding explanation is given in the new Anglican Commentary as follows: "A commandment which suggests so high a standard of morals as 'Thou shalt not covet' is out of place in the Decalogue"! "It is questionable," adds the editor of that Commentary, "whether the Decalogue should be so constantly and nakedly propounded as the summary of the Moral Law." The motive behind this

hostility of modernist ecclesiastics to the Decalogue, and to the whole of the Hebrew Scriptures, is a twofold one. In the first place, if the Tenth Commandment is given its right and honest interpretation, *wherein is the superiority of the Gospels* over the Torah ? And this alleged superiority of Christianity to Judaism they are determined to maintain at all costs. And in the second place, they believe they will save the New Testament by discrediting the "Old." A vain hope. Rejection of the Decalogue leads to rejection of all morality and religion.

III

The Moral Chaos of our Times

Attacks on the Decalogue are singularly inopportune at the present day. For our age and generation stand in especial need of a Divine Confirmation of the Moral Law. The nineteenth century loved to speak of itself as the Age of Science. Now "Science equips men, but does not guide him. It illumines the world for him to the region of the most distant stars ; but it leaves night in his heart. It is invincible ; but indifferent, neutral, un-moral" (Darmesteter). That century widely heralded the discovery that man came from the beast ; and very soon after that discovery, many of the literary and artistic leaders took it upon themselves to convince their contemporaries that it was only natural for man to return to the beast. A powerful Paganism began its assault against the ancient organised Morality. It dethroned God in the sphere of human conduct, derided all moral inhibitions, and declared instinct and inclination to be the true guides to human happiness. The twentieth century is bettering the instruction begun in the nineteenth. The so-called new Psychology preaches repression of instincts to be a danger to personality ; and it regards as natural the unbridled gratification of impulses which civilised mankind has always been taught should be controlled or disciplined. A new ethic has arisen, as subversive as it is godless, which bids each man, woman or child do that which seems right in his or her own eyes. It teaches that *all* moral laws are man-made ; and that *all* can, therefore, be unmade by man. There is, in consequence, on every side a questioning of the sacredness of human life, a scoffing at the holiness of purity, and an angry repudiation of the idea of property. In some lands, this has led to

Note D

THE TEN COMMANDMENTS OR THE DECALOGUE

No religious document has exercised a greater influence on the moral and social life of man than the Divine Proclamation of Human Duty, known as the Decalogue. These few brief commands—only 120 Hebrew words in all—cover the whole sphere of conduct, not only of outer actions, but also of the secret thoughts of the heart. In simple, unforgettable form, this unique code of codes lays down the fundamental rules of Worship and of Right for all time and for all men.

I

The Decalogue in Judaism

From early times the basic importance of the Ten Commandments was duly recognised in Israel. The Teachers of the Talmud emphasised their eternal and universal significance by means of parable, metaphor and all the rare poetic imagery of Rabbinic legend. The Tables on which the Ten Commandments were written, they said, were prepared at the eve of Creation—thus ante-dating humanity, and, therefore, independent of time or place or racial culture ; and they were hewn from the sapphire Throne of Glory—and, therefore, of infinite worth and preciousness. The Revelation at Sinai, they taught, was given in desert territory, which belongs to no one nation exclusively ; and it was heard not by Israel alone, but by the inhabitants of all the earth. The Divine Voice divided itself into the 70 tongues spoken on earth, so that all the children of men might understand its world-embracing and man-redeeming message. Each command, as it rang out from Sinai's top, filled the world with aroma. The dead in Sheol were revived, and betook themselves to Sinai ; yea, even the souls of all the unborn generations in Israel were assembled there. As the Divine Commandments rang out from Sinai's height, no bird sang, no ox lowed, the ocean did not roar, and no creature stirred ; all Nature was rapt in breathless silence at the sound of the Divine Voice asserting the supremacy of Conscience and Right in the Universe. The Rabbis held the sixth of Sivan, the day of the Revelation at Mount

Sinai, to be as momentous as the day of Creation itself; for without the coming into existence of Moral Law, the creation of the material universe would have been incomplete, nay, meaningless. At the same time, the Teachers of the Talmud were most careful to emphasise that the Ten Commandments did not contain the Whole Duty of Man, as some Jewish sectaries in the days of the Second Temple contended. The Decalogue laid down the *foundations* of Religion and Morality, but was not in itself the entire structure of Human Duty.

The Rabbinic view of the Decalogue was shared by the religious teachers and philosophers in the Middle Ages, and is to-day held by the followers of all schools of Judaism. Saadyah and Yehudah Hallevi, Rashi and Abarbanel, the Karaites and the Cabalists,all agree in regarding the Ten Commandments as the Fundamentals of the Faith, as the Pillars of the Torah and its Roots. In modern times, various exponents of Judaism have shown that all the ritual observances prescribed in the Torah are visible embodiments of the general truths enshrined in the Decalogue; and that, in fact, the whole content of Judaism as Creed and Life can be arranged under the ten general headings of the Commandments.

II

The Decalogue outside Israel

It is interesting to note the place that the Decalogue held in the religious life of Humanity outside the Synagogue. One of the most renowned of the Church Fathers spoke of the Decalogue as " the heart of the Law " ; and this remained the opinion of Western Christendom for over 1,500 years. Luther's words—" Never will there be found a precept comparable or preferable to these commands, for they are so sublime that no man could attain to them by his own power "—are typical of thought in the Reformed Churches. The Humanists, the Deists and even the Freethinkers spoke in reverence of the Law of Sinai. Two generations ago, Renan wrote : " The incomparable fortune which awaited this page of Exodus, namely, to become the code of universal ethics, was not unmerited. The Ten Words are for all peoples; and they will be, during all centuries, the commandments of God." And historians of civilisation are generally agreed that, low as the ethical standards of the world at present undoubtedly are, it is certain that they would be

כ רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם: לֹא תַעֲשׂוּן אִתִּי
אֱלֹהֵי כֶסֶף וֵאלֹהֵי זָהָב לֹא תַעֲשׂוּ לָכֶם: מִזְבַּח אֲדָמָה
21 (מפטיר לספ׳) תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־
צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי
22 אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ: וְאִם־מִזְבַּח אֲבָנִים תַּעֲשֶׂה־לִּי
לֹא־תִבְנֶה אֶתְהֶן גָּזִית כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ וַתְּחַלְלֶהָ:
23 וְלֹא־תַעֲלֶה בְמַעֲלֹת עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגָּלֶה
עֶרְוָתְךָ עָלָיו:

19–23. How God is to be Worshipped

19. *ye yourselves have seen.* You have been eye-witnesses, and know the reality of My revelation.

from heaven. In an overwhelming and incomparable manner (Strack).

20. *other gods with me.* The regulations concerning worship begin by repeating the prohibition of idol-worship, even if the idol be of silver or gold. The incident of the Golden Calf shows that such repetition was far from unnecessary.

21. *an altar of earth.* Not even an altar of stone is essential for worshipping God ; see *v.* 22.

thereon. Better, "*thereby*," for the animal was not to be slain on the altar.

in every place. Refers to the different places at which the Tabernacle rested, from the entry of the Israelites into Canaan to the erection of the Temple by Solomon (Hoffmann).

to be remembered. Better, *to be mentioned* (AJ) ; *i.e.* wherever I command thee to build an altar or sanctuary unto Me. To *mention* or *remember* the name of God, mean to worship Him ; cf. Ps. xx, 8 and Isa. xxvi, 13.

22. *an altar of stone.* Is permissible ; but the stones must be of unhewn natural rock, with the stamp of God's handiwork alone.

tool. lit. "sword" or, "iron instrument." The Talmud explains this prohibition as follows, "Iron shortens life, whilst the altar prolongs it. The sword, or weapon of iron,

selves have seen that I have talked with you from heaven. 20. Ye shall not make other gods with me ; gods of silver, or gods of gold, ye shall not make unto you.*ms 21. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen : in every place where I cause my name to be remembered I will come unto thee and I will bless thee. 22. And if thou make me an altar of stone, thou shalt not build it of hewn stones : for if thou lift up thy tool upon it, thou hast polluted it. 23. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

is the symbol of strife ; whereas the altar is the symbol of reconciliation and peace between God and man, and between man and his fellow."

23. *uncovered.* Lest the clothes of the priest be disturbed and his limbs uncovered. It is a warning not only against the frantic indecencies of pagan rituals, but against all infractions of propriety in worship.

For the Lesson from the Prophets, Isaiah, VI, 1–VII, 6 ; IX, 5 and 6 (*Sephardim:* VI, 1–13), *see* The Haftorahs, p. 506.
For the Blessings before and after the Haftorah, see p. 454.

טו וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל
הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃
16 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֶּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר
17 עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת׃ וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ
כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תִּהְיָה
18 יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶּחֱטָאוּ׃ וַיַּעֲמֹד הָעָם מֵרָחֹק
מפטיר וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹהִים׃ ס
19 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם

commit adultery. It commands self-control; for every man has it in his power to determine whether his desires are to master him, or he is to master his desires. Without such self-control, there can be no worthy human life; it alone is the measure of true manhood or womanhood. "Who is strong"? ask the Rabbis. "He who controls his passions," is their reply.

thy neighbour's house. *i.e.* his household. The examples enumerated are the objects most likely to be coveted.

This Commandment is somewhat differently worded in the Decalogue which is repeated by Moses in his Farewell Addresses to Israel. That difference, together with the other slight variations in that Decalogue from the original in this chapter of Exodus, will be dealt with in the Commentary on *Deuteronomy*.

15–18. The Effect of the Revelation

15. *saw the thunderings, and the lightnings.* An example of the rhetorical figure called *zeugma*, by which a verb is used with two or more objects, some of which should strictly be governed by another verb. As soon as the people heard the thunder and saw the lightning (XIX, 16, 19) they trembled, even before the Commandments were given; see Deut. v, 15, 19.

trembled. Or, "reeled," fell in panic.

16. *we will hear.* And obey; see Deut. v, 24.

but let not God speak with us. Prior to the promulgation of the Decalogue.

lest we die. See Deut. v, 22.

°15. And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. 16. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 17. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not. 18. And the people stood afar off, and Moses drew near unto the thick darkness where God was.* m a

19. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye your-

°*In English Bibles, this is verse 18.*

17. *to prove you.* Moses pacifies the people. The object of the terrors of Sinai was to "prove" them; *i.e.* to put them to the proof (XVI, 4) whether they were inclined to submit themselves to God. Luzzatto takes the expression in the sense of testing a person desiring to be initiated, with a view of determining his fitness.

that his fear may be before you. The fear of God means the fear or dread of offending God; and since this prevents sin, the "fear of God" becomes the "love of God."

that ye sin not. God desires that righteousness shall be the rule of man's life.

18. The people remained standing afar off (see *v.* 15), whilst Moses approached the thick darkness.

where God was. "Were the Glory of God was" (Onkelos).

THE BOOK OF THE COVENANT

CHAPTERS XX, 19—XXIII, 33

This section is a body of miscellaneous laws—civil, criminal, moral and religious. Nothing could be more appropriate for the opening of such a collection of laws than regulations for public worship.

לֹא תִנְאָף: ס לֹא תִגְנֹב: ס לֹא־תַעֲנֶה בְרֵעֲךָ עֵד
שָׁקֶר: ס לֹא תַחְמֹד בֵּית רֵעֶךָ 14
ס לֹא תַחְמֹד אֵשֶׁת רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ
וְכֹל אֲשֶׁר לְרֵעֶךָ: פ שביעי

Seventh Commandment

THE SANCTITY OF MARRIAGE

adultery. "Is an execrable and God-detested wrong-doing" (Philo). This Commandment against infidelity warns husband and wife alike against profaning the sacred Covenant of Marriage. It involves the prohibition of immoral speech, immodest conduct, or association with persons who scoff at the sacredness of purity. Among no people has there been a purer home-life than among the Jewish people. No woman enjoyed greater respect than the Jewish woman; and she fully merited that respect.

Eighth Commandment

THE SANCTITY OF PROPERTY

thou shalt not steal. Property represents the fruit of industry and intelligence. Any aggression on the property of our neighbour is, therefore, an assault on his human personality. This Commandment also has a wider application than theft and robbery; and it forbids every illegal acquisition of property by cheating, by embezzlement or forgery. "There are transactions which are legal and do not involve any breach of law, which are yet base and disgraceful. Such are all transactions in which a person takes advantage of the ignorance or embarrassment of his neighbour for the purposes of increasing his own property" (M. Friedlander).

Ninth Commandment

AGAINST BEARING FALSE WITNESS

The three preceding Commandments are concerned with wrongs inflicted upon our neighbour by actual deed: this

°Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

14. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.* vii a

°*In English Bibles, each of these Commandments forms a verse by itself*—14, 15, 16 and 17.

Commandment is concerned with wrong inflicted by word of mouth.

thou shalt not bear false witness. The prohibition embraces all forms of slander, defamation and misrepresentation, whether of an individual, a group, a people, a race, or a Faith. None have suffered so much from slander, defamation and misrepresentation as the Jew and Judaism. Thus, modernist theologians still repeat that, according to this Commandment, the Israelite is prohibited only from slandering a fellow-Israelite ; because, they allege, the Heb. word for " neighbour " (רֵעַ) here, and in " Thou shalt love *thy neighbour* as thyself " (Lev. XIX), does not mean fellow-man, but only fellow-Israelite. This is a glaring instance of bearing false witness against Judaism; and is proved to be so by XI, 2 (" Let every man ask of his neighbour, jewels of silver, etc ") where the word *neighbour* cannot possibly mean an Israelite, but distinctly refers to the Egyptian. In this Commandment, as in all moral precepts in the Torah, the Heb. word *neighbour* is equivalent to *fellow-man.*

TENTH COMMANDMENT

AGAINST COVETOUS DESIRES

14. *covet. i.e.* to long for the possession of anything that we cannot get in an honest and legal manner. This Commandment goes to the root of all evil actions—the unholy instincts and impulses of predatory desire, which are the spring of nearly every sin against a neighbour. The man who does not covet his neighbour's goods will not bear false witness against him ; he will neither rob nor murder, nor will he

12 וַיְקַדֵּשֵׁהוּ׃ ס כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכֻן
13 יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ ס
לֹא תִרְצָח׃ ס

Fifth Commandment

HONOUR OF PARENTS

This Commandment follows the Sabbath command, because the Sabbath is the source and the guarantor of the family life; and it is among the Commandments engraved on the First Tablet, the laws of piety towards God, because parents stand in the place of God, so far as their children are concerned. Elsewhere in Scripture, the duty to one's parents stands likewise next to the duties towards God (Lev. xix, 3).

12. *honour thy father and thy mother.* By showing them respect, obedience and love. Each parent alike is entitled to these. For although "father" is here mentioned first, in Lev. xix, 3 we read, "each one shall fear (*i.e.* reverence) *his mother* and his father." And this obligation extends beyond the grave. The child must revere the memory of the departed parent in act and feeling. Respect to parents is among the primary human duties; and no excellence can atone for the lack of such respect. Only in cases of extreme rarity (*e.g.* where Godless parents would guide children towards crime) can disobedience be justified. Proper respect to parents may at times involve immeasureable hardship; yet the duty remains. Shem and Japhet throw the mantle of charity over their father's shame: only an unnatural child gloats over a parent's disgrace or dishonour. See note on Gen. ix, 23 (*Genesis*, *p.* 85) and Prov. xxx, 17. The greatest achievement open to parents is to be ever fully worthy of their children's reverence and trust and love.

that thy days may be long. *i.e.* the honouring one's parents will be rewarded by happiness and blessing. This is not always seen in the life of the individual; but the Commandment is addressed to the individual as a member of society, as the child of a people. The home is infinitely more important to a people than the schools, the professions or its political life; and filial respect is the ground of national permanence and prosperity. If a nation thinks of its past with contempt, it may well contemplate its future with despair; it perishes through moral suicide.

12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13. Thou shalt do no murder.

SECOND TABLE: DUTIES TOWARDS FELLOW MEN

The first five Commandments have each an explanatory addition; the last five are brief and emphatic Thou shalt not's. Our relation to our neighbours requires no eludication; since we feel the wrongs which others do to us, we have a clear guide how we ought to act towards others. These duties have their root in the principle "Thou shalt love thy neighbour as thyself," applied to life, house, property and honour.

THE SIXTH COMMANDMENT

THE SANCTITY OF HUMAN LIFE

13. *thou shalt do no murder.* The infinite worth of human life is based on the fact that man is created " in the image of God." God alone gives life, and He alone may take it away. The intentional killing of any human being, apart from capital punishment legally imposed by a judicial tribunal, or in a war for the defence of national and human rights, is absolutely forbidden. Child-life is as sacred as that of an adult. In Greece, weak children were *exposed;* that is, abandoned on a lonely mountain to perish. Jewish horror of child-murder was long looked upon as a contemptible prejudice. " It is a crime among the Jews to kill any child," sneered the Roman historian Tacitus.

Hebrew law carefully distinguishes homicide from wilful murder. It saves the involuntary slayer of his fellow-man from vendetta; and does not permit composition, or money-fine, for the life of the murderer. Jewish ethics enlarges the notion of murder so as to include both the doing of anything by which the health and well-being of a fellow-man is undermined, as well as the omission of any act by which a fellow-man could be saved in peril, distress or despair. For the prohibition of suicide, see note on Gen. IX, 5.

יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת

mystics tell that when the heavens and earth were being called into existence, matter was getting out of hand, and the Divine Voice had to resound, "Enough! So far and no further!" Man, made in the image of God, has been endowed by Him with the power of creating. But in his little universe, too, matter is constantly getting out of hand, threatening to overwhelm and crush out soul. By means of the Sabbath, called זכרון למעשה בראשית, "a memorial of Creation," we are endowed with the Divine power of saying "Enough!" to all rebellious claims of our environment, and are reminded of our potential victory over all material forces that would drag us down.

blessed the sabbath. Made it a day of blessing to those who observe it. See note on Gen. II, 3. The Sabbath was something quite new, which had never before existed in any nation or in any religion—a standing reminder that man can emancipate himself from the slavery of his wordly cares; that man was made for spiritual freedom, peace and joy (Ewald). "The Sabbath is one of the glories of our humanity. For if to labour is noble, of our own free will to pause in that labour which may lead to success, to money, to fame is nobler still. To dedicate one day a week to rest and to God, this is the prerogative and the privilege of man alone" (C. G. Montefiore).

and hallowed it. Endowed it with sanctifying powers. The sanctity of the Sabbath is seen in its traces upon the Jewish soul. Isaiah speaks of the Sabbath as "a delight"; and the Liturgy describes Sabbath rest as "voluntary and congenial, happy and cheerful." "The Sabbath planted a heaven in every Jewish home, filling it with long-expected and blissfully-greeted peace; making each home a sanctuary, the father a priest, and the mother who lights the Sabbath candles an angel of light" (B. Jacob). The Sabbath banishes care and toil, grief and sorrow. All fasting (except on the Day of Atonement, which as the Sabbath of Sabbaths transcends this rule of the ordinary Sabbath) is forbidden; and *all* mourning is suspended on the Sabbath day. Each of the three Sabbath-meals is an obligatory religious act

in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(מצוה); and is in the olden Jewish home accompanied by זמירות, Table Songs. The spiritual effect of the Sabbath is termed by the Rabbis the "extra soul," which the Israelite enjoys on that day.

Ignorant and unsympathetic critics, condemn the Rabbinic Sabbath-laws with their numberless minutiae as an intolerable "burden." These restrictions justify themselves in that the Jew who actually and strictly obeys these injunctions, *and only such a Jew*, has a Sabbath. And in regard to the alleged formalism of all these Sabbath laws, a German Protestant theologian of anti-Semitic tendencies has recently confessed: "Anyone who has had the opportunity of knowing in our own day the inner life of Jewish families that observe the Law of the fathers with sincere piety and in all strictness, will have been astonished at the wealth of joyfulness, gratitude and sunshine, undreamt of by the outsider, which the Law animates in the Jewish home. The whole household rejoices on the Sabbath, which they celebrate with rare satisfaction not only as the day of rest, but rather as the day of rejoicing. Jewish prayers term the Sabbath a 'joy of the soul' to him who hallows it; *he* 'enjoys the abundance of Thy goodness.' Such expressions are not mere words; they are the outcome of pure and genuine happiness and enthusiasm" (Kittel).

Without the observance of the Sabbath, of the olden Sabbath, of the Sabbath as perfected by the Rabbis, the whole of Jewish life would in time disappear. And only if the olden Sabbath is maintained by those who observe it, and regained by those who have lost or abandoned it, is the permanence of Israel assured.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ 9
י כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא־
תַעֲשֶׂה כָל־מְלָאכָה אַתָּה | וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ
11 וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃ כִּי שֵׁשֶׁת־יָמִים עָשָׂה

9. *shalt thou labour.* Work during the six days of the week is as essential to man's welfare as is rest on the seventh. No man or woman, howsoever rich, is freed from the obligation of doing some work, say the Rabbis, as idleness invariably leads to evil thoughts and evil deeds. The proportion of one day's rest in seven has been justified by the experience of the last 3,000 years. Physical health suffers without such relief. The first French Republic rejected the one day in seven, and ordained a rest of one day in ten. The experiment was a complete failure.

work. Heb. מלאכה, that which man produces by his thought, effort and will.

10. *a sabbath unto the* LORD. A day specially devoted to God.

thou shalt not do any work. Scripture does not give a list of labours forbidden on Sabbath; but it incidentally mentions field-labour, buying and selling, travelling, cooking, etc., as forbidden work. The Mishna enumerates under thirty-nine different heads all such acts as are in Jewish Law defined as "work," and, therefore, not to be performed on the Sabbath day; such as ploughing, reaping, carrying loads, kindling a fire, writing, sewing, etc. Certain other things which cannot be brought under any of these 39 Categories are also prohibited, because they lead to a breach of Sabbath laws (שבות); as well as all acts that would tend to change the Sabbath into an ordinary day. Whatever we are not allowed to do ourselves, we must not have done for us by a fellow-Jew, even by one who is a Sabbath-breaker. All these Sabbath laws, however, are suspended as soon as there is the least danger to human life; פקוח נפש דוחה את השבת say the Rabbis. The Commandments of God are to promote life and well-being, a

9. Six days shalt thou labour, and do all thy work : 10. but the seventh day is a sabbath unto the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : 11. for

principle based on Lev. XVIII, 5, " and these are the precepts of the LORD by which *ye shall live* וחי בהם."

thou. The head of the house, responsible for all that dwell therein.

manservant . . . maidservant. Or, " bondman " . . . " bondmaid ; " cf. Deut. v, 14. Not only the children but also the servants, whether Israelite or heathen, nay even the beasts of burden, are to share in the rest of the Sabbath day ; see note on XXIII, 12. " The Sabbath is a boundless boon for mankind and the greatest wonder of religion. Nothing can appear more simple than this institution, to rest on the seventh day after six days of work. And yet no legislator in the world hit upon this idea ! To the Greeks and the Romans it was an object of derision, a superstitious usage. But it has removed with one stroke the contrast between slaves who must labour incessantly, and their masters who may celebrate continuously " (B. Jacob).

thy cattle. It is one of the glories of Judaism that, thousands of years before anyone else, it so fully recognised our duties to the dumb friends and helpers of man.

thy stranger. The non-Israelite, who agrees to keep the seven Noachic precepts ; see XII, 48. Though the Sabbath was not included in these precepts, he too is to enjoy the Sabbath rest for his own sake as a human being.

within thy gates. Within the borders of the town.

11. *for in six days.* See notes on Gen. II, 1–3.

By keeping the Sabbath, the Rabbis tell us, we testify to our belief in God as the Creator of the Universe ; in a God who is not identical with Nature, but is a *free Personality*, the creator and ruler of Nature. The Talmudic

7 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה
אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא׃ פ
8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Third Commandment

AGAINST PERJURY AND PROFANE SWEARING

The Second Commandment lays down the duty of worshipping God alone, and worshipping Him in spirit and not through images. The Third Commandment forbids us to dishonour God by invoking His name to attest what is untrue, or by joining His name to anything frivolous or insincere.

7. *take the name of the* Lord. Upon the lips ; *i.e.* to utter.

in vain. lit. " for vanity," or " falsehood " ; for anything that is unreal or groundless.

God is holy and His Name is holy. His Name, therefore, must not be used profanely to testify to anything that is untrue, insincere or empty. We are to swear by God's Name, only when we are fully convinced of the truth of our declaration, and then only when we are required to do so in a Court of law. This verse, according to the Rabbis, forbids using the Name of God in false oaths (*e.g.* that wood is stone) ; as well as using the Name of God in vain and flippant oaths (*e.g.* that stone is stone). God's Name is, moreover, not to be uttered unnecessarily in common conversation.

will not hold him guiltless. i.e. will not leave him unpunished. Perjury is an unpardonable offence, which, unless repressed by severest penalties, would destroy human society. The Rabbis ordained a special solemn warning to be administered to any one about to take an oath in a Court of law. In various ages, saintly men have avoided swearing altogether. The Essenes, a Jewish Sect in the days of the Second Temple, held that " he who cannot be believed without swearing is already condemned." " Let thy yea be yea, and thy nay, nay," says the Talmud.

7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

FOURTH COMMANDMENT

THE SABBATH

8. *remember.* The use of the word "remember" may indicate that the institution was well-known to the Israelites, long before their manna experiences; that it was a treasured and sacred institution inherited from the days of the Patriarchs; see also *Genesis*, p. 57. The Rabbis, however, explain "Remember the Sabbath day" to mean, Bear it in mind and prepare for its advent; think of it day by day, and speak of its holiness and sanctifying influence. They instituted the Kiddush prayer, praising God for the gift of the Sabbath, to celebrate its coming in; and the Havdalah blessing, praising God for the distinction between the Sabbath and the six weekdays, to mark its going out.

sabbath day. Heb. *shabbath*, from a root meaning desisting from work.

to keep it holy. To treat it as a day unprofaned by workaday purposes. In addition to being a day of rest, the Sabbath is to be "a holy day, set apart for the building up of the spiritual element in man" (Philo). Religious worship and religious instruction—the renewal of man's spiritual life in God—form an essential part of Sabbath observance. We, therefore, sanctify the Sabbath by a special Sabbath liturgy, by statutory Lessons from the Torah and the Prophets, and by attention to discourse and instruction by religious teachers. The Sabbath has thus proved the great educator of Israel in the highest education of all; namely the laws governing human conduct. The effect of these Sabbath prayers and Synagogue homilies upon the Jewish people has been incalculable. Leopold Zunz, the founder of the New Jewish Learning, has shown that almost the whole of Israel's inner history since the close of Bible times, can be traced in following the development of these Sabbath discourses on the Torah. Sabbath worship is still the chief bond which unites Jews into a *religious* Brotherhood. Neglect of such worship injures the spiritual life of both the individual and the community.

וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן
6 אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי: וְעֹשֶׂה
חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי: ס

5. *a jealous God.* The Heb. root for "jealous," *kanna*, designates the just indignation of one injured; used here of the all-requiting righteousness of God. God desires to be all in all to His children, and claims an exclusive right to their love and obedience. He hates cruelty and unrighteousness, and loathes impurity and vice; and, even as a mother is jealous of all evil influences that rule her children, He is jealous when, instead of purity and righteousness, it is idolatry and unholiness that command their heart-allegiance. It is, of course, evident that terms like "jealousy" or "zeal" are applied to God in an anthropomorphic sense. It is also evident that this jealousy of God is of the very essence of His holiness. As has recently been pointed out by a foremost philosopher of religion, "The expression *a living God* is only a synonym of *a jealous God:* God's livingness and holiness are manifested in and through His *jealousy*" (Rudolf Otto). Outside Israel, the ancients believed that the more gods the better; the richer the pantheon of a people, the greater its power. It is because the heathen deities were free from "jealousy" and, therefore, tolerant of one another and all their abominations, that heathenism was spiritually so degrading and morally so devastating.

visiting the iniquity of the fathers upon the children. The Torah does not teach here or elsewhere that the sins of the guilty fathers shall be visited upon their innocent children. *The soul that sinneth it shall die* proclaims the Prophet Ezekiel. And in the administration of justice by the state, the Torah distinctly lays down, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin" (Deut. xxiv, 16). However, human experience all too plainly teaches the moral interdependence of parents and children. The bad example set by a father frequently corrupts those that come after him. His most dreadful bequest to his children is not a liability to punishment, but a liability to the commission of fresh offences. In

shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; 6. and shewing mercy unto a thousand generations of them that love me and keep my commandments.

every parent, therefore, the love of God, as a restraining power from evil actions, should be reinforced by love for his children; that they should not inherit the tendency to commit, and suffer the consequences of, *his* transgressions.

Another translation is, "*remembering* the sins of the fathers unto the children;" *i.e.* God *remembers* the sins of the fathers when about to punish the children. He distinguishes between the moral responsibility which falls exclusively upon the sinful parents, and the natural consequences and predisposition to sin, inherited by the descendants. He takes into account the evil environment and influence. He, therefore, tempers justice with mercy; and He does so to the third and fourth generation.

of them that hate me. The Rabbis refer these words to the children. The sins of the fathers will be visited upon them, only if they too transgress God's commandments.

6. *and shewing mercy unto a thousand generations.* Better, *unto the thousandth generation* (AJ). Contrast the narrow limits, three or four generations, within which the sin is visited, with the thousand generations that His mercy is shown to those who love God and keep His commandments. "History and experience alike teach how often, and under what varied conditions, it happens that the misdeeds of a parent result in bitter consequence for the children. In His providence, the beneficent consequences of a life of goodness extend indefinitely further than the retribution which is the penalty of persistence in sin" (Driver).

that love me. Note the verb "love," used to designate the right attitude to God; cf. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might" (Deut. VI, 5). Love of God is the essence of Judaism, and from love of God springs obedience to His will.

3 לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי׃ לֹא־תַעֲשֶׂה לְךָ
4 פֶּסֶל ו וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם ו מִמַּעַל וַאֲשֶׁר בָּאָרֶץ
ה מִתָּחַת וַאֲשֶׁר בַּמָּיִם ו מִתַּחַת לָאָרֶץ׃ לֹא־תִשְׁתַּחֲוֶה לָהֶם

The reference to the redemption of Egypt is of deepest significance, not only to the Israelites, but to all mankind. The primal word of Israel's Divine Message is the proclamation of the One God as the God of Freedom. The recognition of God as the God of Freedom illumines the whole of human history for us. In the light of this truth, history becomes one continuous Divine revelation of the gradual growth of freedom and justice on earth.

Second Commandment

THE UNITY AND SPIRITUALITY OF GOD

Jewish tradition (based on Talmud, Midrash and Targum) makes *v.* 3 the beginning of the Second Commandment.

3. *thou shalt have none other gods.* Because there are none other gods besides God. The fundamental dogma of Israel's religion, as of all higher religion, is the Unity of God. It alone can be the basis for the teaching of the Unity of mankind, and the consequent Brotherhood of man, since the one God must be the God of the whole of humanity. "Have we not all one father? hath not one God created us?" are words whose significance would be meaningless to a polytheist.

before me. Or, "besides me"; or, "to my face" (Koenig). Nothing shall receive the worship due to Him. Neither angels nor saintly men or women, are to receive adoration as Divine beings; and the Jew is forbidden to pray to them. This Commandment also forbids belief in evil spirits, witchcraft, and similar evil superstition. Furthermore, he who believes in God will not put his trust in Chance or "luck."

4. *a graven image.* This verse forbids the worship of the One God in the wrong way. Every other religion permitted, nay demanded, pictorial representation of its deity

3. Thou shalt have none other gods before me.
4. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5. thou

or deities. Judaism alone, from the very beginning, taught that God was a Spirit; and made it an unpardonable sin to worship God under any external form that human hands can fashion. No doubt this law hindered the free development of plastic arts in ancient Israel; but it was of incalculable importance for the purity of the conception of God. The Prophets waged an unwearied fight against idolatry and image-worship. That sacred warfare was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. Obedience to this Commandment gave rise in Maccabean times to the ideal of martyrdom. The Israelite was bidden unhesitatingly to choose death whenever a cruel persecutor would make him bow to idols or to depart in the slightest degree from Israel's belief in the Unity of God. Thus, thousands of the Jewish people were prepared to lay down their lives and be trampled under foot by the Roman soldiery rather than permit the image of the Roman eagle, symbol of the deification of the Emperor, to be put up in the Temple. In the Middle Ages, fathers and mothers slew their own children and themselves, rather than submit to forced baptism. "There is no sublimer passage in the Hebrew Scriptures than the commandment, *Thou shalt not make unto thee a graven image.* It alone is sufficient to explain the enthusiasm which the Jewish People in its best period felt towards its Religion, when it compared itself with other peoples" (Immanuel Kant).

nor the likeness. Nor is He to be worshipped under any image, though such be not graven, which the human mind can conceive.

in heaven above. *i.e.* of the heavenly bodies; such as the ancestors of the Hebrews in Babylonia adored.

in the earth beneath. *e.g.* of animals, such as the Israelites saw the Egyptians worshipping.

in the water under the earth. The monsters of the deep.

CAP. XX. כ

ב
א 2 וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: ס אָנֹכִי
יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

THE TEN COMMANDMENTS

CHAPTER XX, 1—14

The "Ten Words" or Commandments, the עשרת הדברות or the Decalogue (from *deka*, ten, and *logos*, word), are supreme among the precepts of the Torah, both on account of their fundamental and far-reaching importance, and on account of the awe-inspiring manner in which they were revealed to the whole nation. Amid thunder and lightning and the sounding of the shofar, amid flames of fire that enveloped the smoking mountain, a Majestic Voice pronounced the Words which from that day to this have been the guide of conduct to mankind. That Revelation was the most remarkable event in the history of humanity. It was the birth-hour of the Religion of the Spirit, which was destined in time to illumine the souls, and order the lives, of all the children of men. The Decalogue is a sublime summary of human duties binding upon all mankind; a summary unequalled for simplicity, comprehensivenes and solemnity; a summary which bears divinity on its face, and cannot be antiquated as long as the world endures. It is at the same time a Divine epitome of the fundamentals of Israel's Creed and Life; and Jewish teachers, ancient and modern, have looked upon it as the fountain-head from which all Jewish truth and Jewish teaching could be derived. "These Commandments are written on the walls of Synagogue and Church; they are the world's laws for all time. Never will their empire cease. The prophetic cry is true: the word of our God shall stand for ever" (M. Joseph). See Additional Note D, "The Decalogue," p. 230.

The most natural division of the Ten Commandments is into *man's duties towards God* (בין אדם למקום), the opening five Commandments engraved on the First Table; and into *man's duties to his fellow-man* (בין אדם לחברו), the five Commandments engraved on the Second Table.

CHAPTER XX

20 1. And God spake all these words, saying,

2. I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

FIRST TABLE: DUTIES TOWARDS GOD

FIRST COMMANDMENT

RECOGNITION OF THE SOVEREIGNTY OF GOD

2. *I am the* LORD *thy God.* Non-Jewish commentators regard this verse merely as the preface to the Decalogue. Such is not the Jewish traditional view, which considers it as the first of the Ten Words, and deduces from it the positive precept, *To believe in the existence of God.* Though not a command, it is a great truth, and forms the historical basis and foundation of the other Commandments.

I. Heb. *anochi.* The God adored by Judaism is not an impersonal Force, an It, whether spoken of as "Nature" or "World-Reason." The God of Israel is the Source not only of power and life, but of consciousness, personality, moral purpose and ethical action (M. Joël).

thy God. The emphasis is on *thy.* He is the God not merely of the past generations, but of all generations, and of every individual soul in each generation. To the hosts assembled at the foot of the Mount, it signified, I am the God of Whom thou hast learnt not merely by hearsay, but Whom thou hast come to know from personal experience at the Red Sea.

which brought thee out of the land of Egypt. God is not here designated, "Creator of heaven and earth." Israel's God is seen not merely in Nature, but in the destinies of man. He had revealed Himself to Israel in a great historic deed, the greatest in the life of any people: the God who saved Israel from slavery had a moral claim, as their Benefactor and Redeemer, on their gratitude and obedience. "The foundation of Jewish life is not merely that there is only one God, but the conviction that this One, Only and True God is *my* God, my sole Ruler and Guide in all that I do" (Hirsch). The first Commandment is thus an exhortation to acknowledge the sovereignty of God (קבלת עול מלכות שמים, lit. "the taking upon ourselves the yoke of the Kingdom of Heaven").

ששי (שביעי לספ׳)
כ וַיַּעֲנֵהוּ בְקוֹל׃ וַיֵּרֶד יְהוָה עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר
2 וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃ וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה רֵד הָעֵד בָּעָם פֶּן־יֶהֶרְסוּ אֶל־יְהוָה לִרְאוֹת
22 וְנָפַל מִמֶּנּוּ רָב׃ וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים אֶל־יְהוָה יִתְקַדָּשׁוּ
23 פֶּן־יִפְרֹץ בָּהֶם יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יוּכַל
הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי־אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר
24 הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ׃ וַיֹּאמֶר אֵלָיו יְהוָה לְךָ־רֵד
וְעָלִיתָ אַתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אַל־יֶהֶרְסוּ
כה לַעֲלוֹת אֶל־יְהוָה פֶּן־יִפְרָץ־בָּם׃ וַיֵּרֶד מֹשֶׁה אֶל־הָעָם
וַיֹּאמֶר אֲלֵהֶם׃

19. *God answered him by a voice.* This does not refer to the Ten Commandments, but to what took place in *v.* 21–24; Moses spoke to God, and God answered with voice loud enough to surpass the ever increasing sound of the horn.

20–25. The final directions before the Revelation.

20. *the* LORD *came down.* "The Torah employs the language of man," so that the listener or reader may understand the narrative.

21. *charge.* *i.e.* warn them not to go up the mountain (Rashi).

break through. The barriers (*v.* 12).

to gaze. Beyond the barriers, to see more closely the Divine Manifestation.

22. *priests.* The first-born (Rashi, Ibn Ezra); cf. XIII, 2 and XXIV, 5. Even the "priests," who are privileged to come nigh to God, require sanctification on this occasion.

come near. To the barrier of the Mount.

break forth. Or, "make a breach in them."

23. *the people cannot come.* Moses makes bold "to question the need of such precaution, urging that the people are already debarred from trepassing by the bounds. God's answer in *v.* 24 shows a deeper knowledge of the human heart. His commands are never unnecessary" (H. F. Stewart).

25. *and told them.* He repeated the warning (Rashi).

Moses spake, and God answered him by a voice.*vi a; vii s 20. And the LORD came down upon mount Sinai, to the top of the mount: and the LORD called Moses to the top of the mount; and Moses went up. 21. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 22. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 23. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it. 24. And the Lord said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. 25. So Moses went down unto the people, and told them.

In the next chapter, the Ten Commandments have a double accentuation in the Hebrew text—one for use in public reading in the Synagogue, and one for use in private devotion or study. The latter alone is given in the Authorized Prayer Book, p. 87.

אִם־בְּהֵמָה אִם־אִישׁ לֹא יִחְיֶה בִּמְשֹׁךְ הַיֹּבֵל הֵמָּה יַעֲלוּ
בָהָר׃ וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם 14 (ששי לספ׳)
טו וַיְכַבְּסוּ שִׂמְלֹתָם׃ וַיֹּאמֶר אֶל־הָעָם הֱיוּ נְכֹנִים לִשְׁלֹשֶׁת
16 יָמִים אַל־תִּגְּשׁוּ אֶל־אִשָּׁה׃ וַיְהִי בַיּוֹם הַשְּׁלִשִׁי בִּהְיֹת
הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שofar
17 חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃ וַיּוֹצֵא מֹשֶׁה
אֶת־הָעָם לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית
18 הָהָר׃ וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה
בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד׃
19 וַיְהִי קוֹל הַשofar הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים

would necessitate another touching at least the edge of the mountain.

soundeth long. *i.e.* drawing out the same tone for a long time. This would be the signal that the Manifestation was at an end, and the mountain had resumed its ordinary character.

they. The people.

shall come up. Better, *may come up.*

16–19. Natural Accompaniments of the Revelation

16. *thick cloud.* lit. "heavy," *i.e.* dense cloud. No mortal can gaze on the unveiled majesty of God. The cloud is the symbol and vehicle of the Divine Presence; see XIII, 21. The Revelation takes place in a thunderstorm of exceptional impressiveness and grandeur, amid overwhelming natural phenomena—lightning, thunder, earthquake and fire; cf. the revelation to Elijah, I Kings XIX, 11–13.

the voice of a trumpet. Heb. *shofar*, see *v.* 19 and XX, 18. The shofar (or horn) was used to signalise, or accompany, important public events, such as the proclamation of a king. At Sinai, God's Kingdom was inaugurated by the voice of the shofar. On the New Year, the shofar is used to proclaim God's sovereignty; and, at the conclusion of

touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the ram's horn soundeth long, they shall come up to the mount.* vis 14. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. 15. And he said unto the people, Be ready against the third day: come not near a woman. 16. And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18. And mount Sinai was altogether on smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19. And when the voice of the trumpet waxed louder and louder,

the Day of Atonement, it is sounded to announce Israel's emancipation from sin obtained through the Day of Atonement, just as, in ancient times, the blowing of the shofar on that Day proclaimed freedom for the slave (Lev. xxv, 9 and 10).

17. *to meet God.* Or, "toward God."

they stood. Or, "they took their stand."

at the nether part of the mount. *i.e.* within the bounds, see *v.* 13.

18. *on smoke.* *i.e.* in smoke.

of a furnace. cf. Gen. xv, 17, and Isa. vi, 4.

9 יְהוָה נַעֲשֶׂה וַיָּשֶׁב מֹשֶׁה אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה׃ וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר
יִשְׁמַע הָעָם בְּדַבְּרִי עִמָּךְ וְגַם־בְּךָ יַאֲמִינוּ לְעוֹלָם וַיַּגֶּד
י משֶׁה אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
11 לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם׃ וְהָיוּ
נְכֹנִים לַיּוֹם הַשְּׁלִשִׁי כִּי | בַּיּוֹם הַשְּׁלִשִׁי יֵרֵד יְהוָה לְעֵינֵי
12 כָל־הָעָם עַל־הַר סִינָי׃ וְהִגְבַּלְתָּ אֶת־הָעָם סָבִיב לֵאמֹר
הִשָּׁמְרוּ לָכֶם עֲלוֹת בָּהָר וּנְגֹעַ בְּקָצֵהוּ כָּל־הַנֹּגֵעַ בָּהָר
13 מוֹת יוּמָת׃ לֹא־תִגַּע בּוֹ יָד כִּי־סָקוֹל יִסָּקֵל אוֹ־יָרֹה יִיָּרֶה

People. The conviction of having entered upon such a Covenant—a conviction that henceforth remains imprinted for all time in the consciousness of Israel—cannot have arisen of itself. Its historicity is as unassailable as that of the sojourn in Egypt.

Moses reported. He returned to the mountain. God knew their reply, and immediately declared His intention of revealing Himself in the hearing of the people.

9. *that the people may hear.* Directly and not through a messenger or an intermediary; see xx, 16. The actual witnessing by the entire nation of the redemption from Egypt, and their direct perception of the Divine Manifestation at Sinai, these *religious experiences*, form, according to Yehudah Hallevi, the Foundations of Belief in Israel.

also believe thee. The pronoun *thee* is emphatic. Having heard the Voice from the cloud and fire, the people would nevermore doubt the Divine mission of Moses. "Henceforth the people knew that Moses held direct communication with God, that his words were not creations of his own mind." (Hallevi.)

for ever. "The Law of Moses will not be changed, and there will never be any other Torah from the Creator, blessed be His name" (IXth article of the Jewish Creed, as formulated by Maimonides).

10–15. The People were to be rendered fit for the approaching Revelation. These ceremonies and warnings were to impress God's holiness upon their untutored minds.

hath spoken we will do. And Moses reported the words of the people unto the LORD. 9. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto the LORD. 10. And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11. and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 12. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13. no hand shall

10. *sanctify them.* Bid them sanctify themselves. Prepare them to meet God. The exceptional solemnity of the Divine Manifestation demanded sanctification; cf. Gen. xxxv, 2.

to-day and to-morrow. The fourth and fifth of Sivan.

let them wash their garments. An outward symbol implying purification by bathing and abstention from bodily pleasure; cf. Isa. i, 16; Ps. li, 9.

11. *against the third day.* Not of the month, but of "the three days of preparation," and, therefore, the sixth of Sivan.

will come down. His glory will be revealed in fire.

12. *set bounds unto the people.* *i.e.* confine them within certain marked limits (Rashi). The mount where God's glory was about to be revealed would for the time being be a Sanctuary, and endowed with the unapproachable sacredness of the Ark or the Holy of Holies in the later Tabernacle.

the border. *i.e.* even its border (Rashi).

13. *no hand shall touch him.* *i.e.* the trespasser; as this

אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים
ה וָאָבִא אֶתְכֶם אֵלָי: וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם
אֶת־בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל
6 הָאָרֶץ: וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה
חמישי 7 הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל: וַיָּבֹא מֹשֶׁה וַיִּקְרָא
לִזְקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
8 צִוָּהוּ יְהוָה: וַיַּעֲנוּ כָל־הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר

מלעיל v. 5.

4. *ye have seen.* They were eye-witnesses, and not listening merely to the recital of old traditions (Rashi).

how I bare you. "As though I bare you" (Ibn Ezra, Luzzatto).

on eagles' wings. This verse is a magnificent and beautiful example of Heb. poetry, expressing God's relations with Israel. The Jewish commentators point out that the eagle carried its young upon its wings, offering its own body as a shield to protect the fledglings from the arrows of the archer. This strong tenderness of the eagle towards its young is a symbol of God's love in taking His people out of the reach of danger to His own abode.

and brought you unto myself. From the kingdom of Pharaoh to Sinai, where My Kingdom is to be proclaimed.

5. *a peculiar treasure.* Heb. *segullah*, a term used to denote a precious object or treasure that is one's special possession; I Chron. xxix, 3. "These words, *a peculiar treasure*, sound more partial than they really are. If I have chosen an instrument for a peculiar purpose, that instrument may be to me a peculiar treasure, but the purpose is greater than the instrument. So with the Jews. They are God's instrument, and as such a peculiar treasure; but the work is far greater than the instrument" (C. G. Montefiore).

for all the earth is mine. See vi, 7. God is the Creator of all things and the Father of all mankind. Israel, in common with every other nation, forms part of God's possession; but He has chosen Israel to be His in a special degree, to be "a light unto the nations" and a blessing to all humanity. There is no thought of favouritism in God's choice. Israel's call has not been to privilege and rulership, but to martyrdom and service.

4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples : for all the earth is mine : 6. and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.* v 7. And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him. 8. And all the people answered together, and said, All that the LORD

6. *a kingdom of priests.* Or, " a priestly kingdom " ; a kingdom whose citizens are all priests (cf. Isa. LXI, 6), living wholly in God's service and ever enjoying the right of access to Him. As it is the duty of the priest to bring man nearer to God, so Israel has been called to play to part of a priest to other nations; *i.e.* to bring them closer to God and Righteousness. This spiritual Kingdom constitutes the highest mission of Israel.

and an holy nation. " Holy " here means, " separated " from the false beliefs and the idolatry of the other nations. Israel becomes holy by cleaving unto God and by obeying His Torah ; see also on XXII, 30.

7–9. Moses informs the Israelites of God's purpose.

7. *Moses came.* From the mount to the elders.

called for the elders. Who reported to the people.

set before them. Giving the entire nation the choice of accepting or rejecting the Divine message ; cf. Ex. XXIV, 3 and Deut. IV, 44. Religion in Israel was not to be a secret doctrine of one favoured class, not a body of " mysteries " entrusted to the keeping of priests, as in Egypt. At Sinai, the Divine Message comes to rich and poor, old and young, learned and unlearned alike.

8. *all that the* LORD *hath spoken.* They gladly and freely expressed their willingness to enter God's Covenant ; cf. XXIV, 3. They thereby become in a special sense, God's

יט CAP. XIX. יט

א בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם
2 הַזֶּה בָּאוּ מִדְבַּר סִינָי: וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר
3 סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר: וּמֹשֶׁה
עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה
4 תֹאמַר לְבֵית יַעֲקֹב וְתַגִּיד לִבְנֵי יִשְׂרָאֵל: אַתֶּם רְאִיתֶם

CHAPTER XIX

PREPARATIONS FOR THE COVENANT AT SINAI

The arrival at the foot of Mt. Sinai marks the beginning of Israel's spiritual history. We reach what was the kernel and core of the nation's life, the Covenant by which all the tribes were united in allegiance to One God, the Covenant by which a priest-people was created, and a Kingdom of God on earth inaugurated among the children of men.

1. *in the third month.* The month of Sivan.

the same day. lit. "in that day," *i.e.* the first of the month (Mechilta).

came they into the wilderness of Sinai. As foretold when God first revealed Himself to Moses at the Burning Bush (see iv, 29). Moses is bringing his People to acknowledge and worship the God of their Fathers at that Mount.

The *wilderness* is the wide plain in front of Mt. Sinai. This mountain is generally identified with Jebel Musa; and accordingly, the wilderness is in all probability the plain of Er-Rahah, situated 5,000 feet above the sea. By careful local investigation, Robinson arrived at the conviction that there was space enough in the plain Er-Rahah to satisfy all the requirements of the Scripture narrative, so far as it relates to the assembling of the people for the Divine revelation. The plain is one-and-half miles long and one mile broad; while the adjacent valleys afford ample space for tents, animal and baggage.

CHAPTER XIX

19 1. In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2. And when they were departed from Rephidim and were come to the wilderness of Sinai, they pitched in the wilderness; and there Israel camped before the mount. 3. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

2. *and when they were departed from Rephidim.* Or, "For they had journeyed from Rephidim" (Mendelssohn, Benisch); see XVII, 8f. This supplies the link in the narrative, interrupted by the story of Jethro's visit in the preceding chapter.

they pitched. Better, *they encamped* (AJ), in the wilderness of Sinai.

3. *Moses went up unto God.* *i.e.* he ascended the mountain. On the day when the Israelites came to Mt. Sinai, the cloud of God's glory covered the mountain; see XXIV, 16.

out of the mountain. Out of the cloud on the summit; see *v.* 20

house of Jacob . . . children of Israel. Israel has an exalted future in store for it; it is called to become the priest-people of the God of Holiness and Righteousness. "The poetical parallelism is to impress the hearer or reader" (Ibn Ezra). *House of Jacob* occurs only here in the Pentateuch, and is a poetical synonym of "house of Israel." The Rabbis understand by the "house of Jacob" the women of the nation. Moses is bidden to approach the women first, as it is they who rear the children in the ways of Religion. God asked Israel, "What sureties have you to give that you will keep My Covenant?" They offered the Patriarchs, the Prophets and their righteous Rulers as their guarantors. But all of them were rejected. It was only when they offered their children as sureties for the permanence of the Covenant, that these were accepted.

וְשַׂמְתָּ עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי
22 עֲשָׂרֹת: וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדֹל
יָבִיאוּ אֵלֶיךָ וְכָל־הַדָּבָר הַקָּטֹן יִשְׁפְּטוּ־הֵם וְהָקֶל מֵעָלֶיךָ
23 וְנָשְׂאוּ אִתָּךְ: אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים
שלישי וְיָכָלְתָּ עֲמֹד וְגַם כָּל־הָעָם הַזֶּה עַל־מְקֹמוֹ יָבֹא בְשָׁלוֹם:
24 וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתְנוֹ וַיַּעַשׂ כֹּל אֲשֶׁר אָמָר: וַיִּבְחַר
מֹשֶׁה אַנְשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן אֹתָם רָאשִׁים עַל־
כה הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת:
26 וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל־
27 מֹשֶׁה וְכָל־הַדָּבָר הַקָּטֹן יִשְׁפְּטוּ הֵם: וַיְשַׁלַּח מֹשֶׁה אֶת־
חֹתְנוֹ וַיֵּלֶךְ לוֹ אֶל־אַרְצוֹ: פ רביעי

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v. 26. מלע

such as fear God. And not man; men of fundamental piety and humanity; cf. I, 17.

hating unjust gain. Incorruptible and above the suspicion of bribery. The inward virtues are demanded. Moral rather than physical efficiency was required.

rulers of thousands. An elaborate system of judges, and assistant judges is here indicated. Gersonides suggests that the ruler of tens controlled several such sub-divisions, but less than a hundred; the ruler of hundreds, several hundreds, but less than a thousand; and so on.

22. *at all seasons.* *i.e.* as cases arise.

every great matter. Extraordinary cases; see *v.* 26. Moses remains as the supreme court of appeal.

23. *and God command thee so.* Jethro's suggestions required Divine sanction.

go to their place in peace. After having their cases settled quickly, the parties will return to their tents satisfied. No longer will the people have to stand all day waiting for their turn before Moses (see *v.* 14). Moreover, by the new institution the people would be able to obtain justice in their own part of the camp. The ruler of tens would play his role here.

27. *his own land.* Midian, see II, 15 and cf. Num. x, 30.

fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: 22. and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. 23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace.* iii 24. So Moses hearkened to the voice of his father in law, and did all that he had said. 25. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 27. And Moses let his father in law depart; and he went his way into his own land.* iv

"The wise plan devised by Jethro has never become antiquated. The statesman-like principle of decentralisation—the delegation of responsibility—is as important to-day as in the time of Moses" (McNeile).

עֹשֶׂה לָעָם וַיֹּאמֶר מָה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם
מַדּוּעַ אַתָּה יוֹשֵׁב לְבַדֶּךָ וְכָל־הָעָם נִצָּב עָלֶיךָ מִן־בֹּקֶר
טו עַד־עָרֶב׃ וַיֹּאמֶר מֹשֶׁה לְחֹתְנוֹ כִּי־יָבֹא אֵלַי הָעָם לִדְרֹשׁ
16 אֱלֹהִים׃ כִּי־יִהְיֶה לָהֶם דָּבָר בָּא אֵלַי וְשָׁפַטְתִּי בֵּין אִישׁ
וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵּי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו׃
17 וַיֹּאמֶר חֹתֵן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה׃
18 נָבֹל תִּבֹּל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד
19 מִמְּךָ הַדָּבָר לֹא־תוּכַל עֲשֹׂהוּ לְבַדֶּךָּ׃ עַתָּה שְׁמַע בְּקֹלִי
אִיָּעֶצְךָ וְיִהְיֶ אֱלֹהִים עִמָּךְ הֱיֵה אַתָּה לָעָם מ֫וּל הָאֱלֹהִים
כ וְהֶבֵאתָ אַתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים׃ וְהִזְהַרְתָּה
אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרֹת וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ
21 יֵלְכוּ בָהּ וְאֶת־הַמַּעֲשֶׂה אֲשֶׁר יַעֲשׂוּן׃ וְאַתָּה תֶּחֱזֶה מִכָּל־
הָעָם אַנְשֵׁי־חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע

14. *all that he did.* Acting single-handed as leader and judge.

15. *to inquire of God.* See Gen. xxv, 22. The phrase may mean to obtain from God a legal decision; see Num. ix, 8. In Israel, justice was considered as belonging to God; see Deut. i, 17.

16. *a matter.* A cause of dispute.

statutes of God. Definite rules, fixed general principles, of conduct. Naturally, the Israelites, like every group constituting a human society, had such definite rules (*e.g.* against theft and violence) long before the promulgation of the Decalogue.

his laws. Heb. *toroth.* Directions delivered for special circumstances.

18. *this people that is with thee.* Because they will not all receive the attention they require.

19. *God be with thee.* God will help thee, if thou wilt follow this advice (Ibn Ezra).

God-ward. *i.e.* "toward God"; God's representative to the people.

Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even? 15. And Moses said unto his father in law, Because the people come unto me to inquire of God: 16. when they have a matter, they come unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and his laws. 17. And Moses' father in law said unto him, The thing that thou doest is not good. 18. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. 19. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: 20. and thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do. 21. Moreover thou shalt provide out of all the people able men, such as

bring thou the causes. The difficult cases. This refers to the occasions when the people come to Moses to inquire of God (see *v.* 15).

20. *they must do.* Their conduct in any given case. Jethro conceives the activity of Moses as that of instructor.

21. *provide.* The Heb. is a rare and unusual word for "look out," select, appoint. It is used of prophetic vision; "select by the prophetic insight which God has given thee" (Rashi).

able men. lit. "men of valour."

אֲשֶׁר עָשָׂה יְהוָה לְפַרְעֹה וּלְמִצְרַיִם עַל אוֹדֹת יִשְׂרָאֵל
9 אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתַם בַּדֶּרֶךְ וַיַּצִּלֵם יְהוָה: וַיִּחַד
יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר
י הִצִּילוֹ מִיַּד מִצְרָיִם: וַיֹּאמֶר יִתְרוֹ בָּרוּךְ יְהוָה אֲשֶׁר הִצִּיל
אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הִצִּיל אֶת־הָעָם
11 מִתַּחַת יַד־מִצְרָיִם: עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־
12 הָאֱלֹהִים כִּי בַּדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם: וַיִּקַּח יִתְרוֹ חֹתֵן
משֶׁה עֹלָה וּזְבָחִים לֵאלֹהִים וַיָּבֹא אַהֲרֹן וְכֹל | זִקְנֵי יִשְׂרָאֵל
שני 13 לֶאֱכָל־לֶחֶם עִם־חֹתֵן משֶׁה לִפְנֵי הָאֱלֹהִים: וַיְהִי מִמָּחֳרָת
וַיֵּשֶׁב משֶׁה לִשְׁפֹּט אֶת־הָעָם וַיַּעֲמֹד הָעָם עַל־משֶׁה מִן־
14 הַבֹּקֶר עַד־הָעָרֶב: וַיַּרְא חֹתֵן משֶׁה אֵת כָּל־אֲשֶׁר־הוּא

travail. lit. "weariness"; the pursuit of the Israelites on the part of the Egyptians, and the events associated with Marah, Massah, Meribah and Rephidim.

9. *Jethro rejoiced.* Not because the Egyptians had been punished, but because of all the goodness shown by God to Israel.

10. *delivered you.* *i.e.* Moses and Aaron.

delivered the people. By defeating the Egyptians at the crossing of the Red Sea.

hand. Power.

11. *in the thing wherein they dealt proudly.* Perhaps the translation should be, "yea, because they dealt proudly with them." Because the Egyptians had dealt proudly and obstinately with Israel, God felt the need of using His power to humble the Egyptians (Rashbam). The Septuagint renders, "for the reason that they acted wickedly against them." God made use of their very pride and defiance to bring about their doom, and at the same time, the salvation of Israel. By this, Jethro realises that God is "greater than all other gods." According to the Rabbis, Jethro thereupon forsook idolatry and became a proselyte.

12. *Aaron came, and all the elders.* Though Moses is

law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the LORD delivered them. 9. And Jethro rejoiced for all the goodness which the LORD had done to Israel. in that he had delivered them out of the hand of the Egyptians. 10. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians, 11. Now I know that the LORD is greater than all gods: yea, in the thing wherein they dealt proudly against them. 12. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders fo Israel, to eat bread with Moses' father in law before God.* ii 13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. 14. And when

not mentioned, he was naturally present, as the meeting took place in his tent (Ibn Ezra).

to eat bread . . . before God. To take part in the sacrificial meal.

before God. Before the altar built by Moses in honour of God; see XVII, 15.

13–23. Jethro's advice to Moses. This section is of the greatest interest: it presents a picture of Moses legislating, and deciding cases as they arose.

13. *on the morrow.* After his arrival.

judge the people. In primitive Semitic society, the ruler was both leader in war and arbiter in disputes.

CAP. XVIII. יח

פ פ פ 17 ז

יח

א וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה
אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל
2 מִמִּצְרָיִם: וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפֹּרָה אֵשֶׁת מֹשֶׁה
3 אַחַר שִׁלּוּחֶיהָ: וְאֶת שְׁנֵי בָנֶיהָ אֲשֶׁר שֵׁם הָאֶחָד גֵּרְשֹׁם
4 כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה: וְשֵׁם הָאֶחָד אֱלִיעֶזֶר
ה כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיַּצִּלֵנִי מֵחֶרֶב פַּרְעֹה: וַיָּבֹא יִתְרוֹ
חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל־מֹשֶׁה אֶל־הַמִּדְבָּר אֲשֶׁר־הוּא
6 חֹנֶה שָׁם הַר הָאֱלֹהִים: וַיֹּאמֶר אֶל־מֹשֶׁה אֲנִי חִתְנְךָ
7 יִתְרוֹ בָּא אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ: וַיֵּצֵא מֹשֶׁה
לִקְרַאת חִתְנוֹ וַיִּשְׁתַּחוּ וַיִּשַּׁק־לוֹ וַיִּשְׁאֲלוּ אִישׁ־לְרֵעֵהוּ
8 לְשָׁלוֹם וַיָּבֹאוּ הָאֹהֱלָה: וַיְסַפֵּר מֹשֶׁה לְחֹתְנוֹ אֵת כָּל־

V. YITHRO

(CHAPTERS XVII-XX)

CHAPTER XVIII. THE VISIT OF JETHRO

1. *Jethro.* See III, 1 and II, 16f. This chapter is one of the few passages in Exodus that are reminiscent of Patriarchal scenes in Genesis.

2. *he had sent her.* Back to Jethro in Midian, after the incident related in IV, 24–26.

3. *Gershom.* See on II, 22.

sojourner. Heb. *ger.*

4. *Eliezer.* Heb. *El,* God, and *ezer,* help.

The God of my father. See III, 6; XV, 2.

from the sword of Pharaoh. See II, 15. One may assume that when Moses named his second son, he said, "For the God of my father was my help," etc.

5. *at the mount of God.* Sinai, or Horeb. Moses had

V. YITHRO

Chapter XVIII

18 1. Now Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, how that the LORD had brought Israel out of Egypt. 2. And Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her away, 3. and her two sons; of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land: 4. and the name of the other was Eliezer; for he said, The God of my father was my help, and delivered me from the sword of Pharaoh: 5. and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: 6. and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. 7. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. 8. And Moses told his father in

there struck the rock in order to procure water for the people, XVII, 6. Rephidim lies in the vicinity of Horeb.

6. *and he said unto Moses.* *i.e.* through a messenger; see VII, 17.

7. *went out to meet.* And to pay respect to his father-in-law, his guest. This was the usual etiquette; see Gen. XXIII, 7–12.

did obeisance. lit. "bowed himself down."

into the tent. Of Moses.

יְהוֹשֻׁעַ כִּי־מָחֹה אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם׃
טו 16 וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה נִסִּי׃ וַיֹּאמֶר כִּי־יָד עַל־
כֵּס יָהּ מִלְחָמָה לַיהוָה בַּעֲמָלֵק מִדֹּר דֹּר׃

I will utterly blot out. On account of the unprovoked and inhuman attack on the people of God ; see Deut. xxv. 17f.

15. *built an altar.* On Horeb.

Adonay-nissi. That is, " The LORD is my banner." (Instead of *Adonay*, the RV has the usual English transliteration of the Heb. Divine Name for LORD). God had again saved His people. He is Israel's victorious Banner.

16. *because there is a hand. i.e.* the hand of Amalek was against Israel, the host of God. The text is difficult, and can also be translated, " The LORD hath sworn, the LORD will have war with Amalek from generation to generation " (Onkelos, Rashi, Ibn Ezra, Luzzatto, RV Text).

war with Amalek. See I Sam. xv, 2f. Deut. xxv, 17–19. " As Amalek was the first to attack Israel with the sword, Israel was commanded to blot out his name by means of the sword " (Maimonides). Amalek has disappeared from under heaven, but his spirit still walks the earth. In the battle of the Lord against the Amalekites in the realm of the Spirit, the only successful weapons are courage and conviction, truth and righteousness.

remembrance of Amalek from under heaven. 15. And Moses built an altar, and called the name of it Adonay-nissi : 16. and he said, Because there is a hand against the throne of the LORD, the LORD will have war with Amalek from generation to generation.

For the Lesson from the Prophets, Judges IV, 4–V, 31 (*Sephardim :* Judges V, 1–31) *see* The Haftorahs, p. 490.
For the Blessings before and after the Haftorah, see p. 454.

י אָנֹכִי נִצָּב עַל־רֹאשׁ הַגִּבְעָה וּמַטֵּה הָאֱלֹהִים בְּיָדִי: וַיַּעַשׂ
יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֶם בַּעֲמָלֵק וּמֹשֶׁה
11 אַהֲרֹן וְחוּר עָלוּ רֹאשׁ הַגִּבְעָה: וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה
12 יָדוֹ וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק: וְיְדֵי
מֹשֶׁה כְּבֵדִים וַיִּקְחוּ־אֶבֶן וַיָּשִׂימוּ תַּחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן
וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֱמוּנָה
13 עַד־בֹּא הַשָּׁמֶשׁ: וַיַּחֲלֶשׁ יְהוֹשֻׁעַ אֶת־עֲמָלֵק וְאֶת־עַמּוֹ
לְפִי־חָרֶב: מפטיר פ
14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְשִׂים בְּאָזְנֵי

to-morrow. When the battle is waged.

with the rod of God. The victory over their enemies was to be attributed altogether to God, who had fought for them against Pharaoh.

10. *Hur.* According to the Talmud, Hur is the son of Miriam and Caleb.

11. *Moses held up his hand.* The Talmud remarks, "Can the hands of Moses really cause victory, if they are raised; or defeat, if they are lowered? Scripture teaches here, that, when the Israelites looked up to God, and humbled themselves before their Father in Heaven, they were victorious; when they did not, they were defeated." Some commentators explain that Moses raised his staff like a banner. When the Israelites saw this banner, they were courageous and victorious; when they did not see it, they were despondent and fled; and, therefore, the place was called Adonay-nissi, *i.e.* "The LORD is my banner" (*v.* 15).

12. *heavy.* With weariness, after the exertion of holding them up a long time.

they took. *i.e.* Aaron and Hur.

a stone. "Could they not have given him a chair or a cushion? But he said, Since the Israelites are in trouble, lo, I will bear my part with them; for he who bears his share in the troubles of Israel, will live to enjoy the hour of consolation" (Talmud).

to-morrow I will stand on the top of the hill with the rod of God in mine hand. 10. So Joshua did as Moses had said to him, and fought with Amalek : and Moses, Aaron, and Hur went up to the top of the hill. 11. And it came to pass, when Moses held up his hand, that Israel prevailed : and when he let down his hand, Amalek prevailed. 12. But Moses' hands were heavy ; and they took a stone, and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. 13. And Joshua discomfited Amalek and his people with the edge of the sword.* m

14. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua : that I will utterly blot out the

Aaron and Hur stayed up his hands. This is another trait which no legend would have created for the first martial exploit of Israel. Moses plays but a secondary part ; and even as intercessor his arms have to be held up ! Everything is as prosaic as the *real course of events* in this poor world is wont to be (Chadwick).

steady. Heb. *emunah ;* lit. steadiness, steadfastness, faithfulness, faith.

until the going down of the sun. It was no mere raid, but a fierce battle.

13. *discomfited.* lit. " weakened."

Amalek and his people. Heb. idiom for, " the people of the Amalekites."

14. *write this.* The attack of the Amalekites.

in a book. Better, *in the book* (AJ), in the Torah, the Book written by Moses ; cf. XXIV, 4, 7 and XXXIV, 27.

rehearse it in the ears of. i.e. impress it upon.

Joshua. Who would have to fight the kings of Canaan, and was destined to lead the Israelites into the Holy Land.

ה וּסְקָלֻנִי: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲבֹר לִפְנֵי הָעָם וְקַח
אִתְּךָ מִזִּקְנֵי יִשְׂרָאֵל וּמַטְּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיְאֹר קַח
6 בְּיָדְךָ וְהָלָכְתָּ: הִנְנִי עֹמֵד לְפָנֶיךָ שָׁם ׀ עַל־הַצּוּר בְּחֹרֵב
וְהִכִּיתָ בַצּוּר וְיָצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה
7 לְעֵינֵי זִקְנֵי יִשְׂרָאֵל: וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה
עַל־רִיב ׀ בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־יְהוָה לֵאמֹר הֲיֵשׁ
יְהוָה בְּקִרְבֵּנוּ אִם־אָיִן: פ
8 וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בִּרְפִידִם: וַיֹּאמֶר מֹשֶׁה
9 אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אֲנָשִׁים וְצֵא הִלָּחֶם בַּעֲמָלֵק מָחָר

5. *take with thee of the elders.* To witness the wonder that was to be done. They were the people's representatives.

thy rod. The rod which could make the waters of the Nile undrinkable for the Egyptians (VII, 17), could produce water to satisfy the thirst of the Israelites. Although Aaron performed the symbolic action preceding the first plague, it is attributed to Moses, and therefore termed his rod. Aaron acted on his behalf.

and go. To the rock in Horeb.

6. *I will stand before thee.* I will be present with My omnipotence (Dillmann).

upon the rock in Horeb. The rock known to Moses, where he had already seen the Glory of God (Abarbanel).

that the people may drink. The people were at Rephidim, some distance away from Horeb. The water from the rock flowed down to them.

7. *Massah.* That is, Tempting, or Proving; there the people had "tried" God (*v.* 2).

Meribah. That is, Chiding, or Strife; because they murmured against Moses; see Ps. XCV, 8.

tempted the LORD. Better, "*put the* LORD *to the proof*" (Driver).

is the LORD *among us, or not? i.e.* can He help us in our need or not?

me. 5. And the LORD said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 7. And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8. Then came Amalek, and fought with Israel in Rephidim. 9. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek:

8–16. The Battle with the Amalekites

The Amalekites were a predatory tribe, who are spoken of as having their home in the desert of Palestine. At the same time, a nomad tribe is quite capable of raids at a distance from its usual home (*e.g.* it was with some difficulty that the Transjordan Arabs were prevented from taking part in the loot and murder of Palestine Jews in August, 1929); or, the Amalekites may in the summer months have led their flocks up into the cooler and fresher pastures in the mountains of the Sinai Peninsula.

8. *then came Amalek.* As an immediate sequence of the murmuring on the part of the Israelites, say the Rabbis. It is the invariable lesson of Jewish history that whenever Israel begins to doubt God and Israel, asking, *Is the Lord among us or not?* that an Amalek unexpectedly assails it.

fought with Israel. Deut. XXV, 18 records that Amalek cut off, at the rear of Israel, all that were feeble and weary.

9. *Joshua.* His name was originally Hoshea (Num. XIII, 8). This is the first mention of the great captain and successor of Moses. By anticipation, he is here called by his latter name.

CAP. XVII. יז יז

א וַיִּסְעוּ כָל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִמִּדְבַּר־סִין לְמַסְעֵיהֶם עַל־
2 פִּי יְהוָה וַיַּחֲנוּ בִּרְפִידִים וְאֵין מַיִם לִשְׁתֹּת הָעָם: וַיָּרֶב
הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר לָהֶם
3 מֹשֶׁה מַה־תְּרִיבוּן עִמָּדִי מַה־תְּנַסּוּן אֶת־יְהוָה: וַיִּצְמָא שָׁם
הָעָם לַמַּיִם וַיָּלֶן הָעָם עַל־מֹשֶׁה וַיֹּאמֶר לָמָּה זֶּה הֶעֱלִיתָנוּ
4 מִמִּצְרַיִם לְהָמִית אֹתִי וְאֶת־בָּנַי וְאֶת־מִקְנַי בַּצְמָא: וַיִּצְעַק
מֹשֶׁה אֶל־יְהוָה לֵאמֹר מָה אֶעֱשֶׂה לָעָם הַזֶּה עוֹד מְעַט

CHAPTER XVII

1–7. WATER FROM THE ROCK IN HOREB

1. *by their stages.* Or, "journeys." The route was as follows: the wilderness of Sin, Dophkah, Alush, Rephidim: see Num. XXXIII, 14. The various stages are omitted, as it is not the intention of Scripture here to enumerate the different places where the Israelites halted. Its purpose is to narrate the occasions when the people murmured (Biur).

Rephidim. Either the upper part of the broad and long oasis of Feiran, the most fertile part of the Peninsula of Sinai, or the narrow defile el-Watiyeh, 27 miles beyond Feiran.

2. *give us water.* The Heb. for "give" is in the plural, and refers to Moses and Aaron.

tempt the LORD. Better, *try the* LORD (AJ). Tempt is a misleading rendering: for "to tempt" in modern English has acquired the sense of enticing a person to a particular action, especially an evil one; whereas the Heb. *nissah* means merely to *test* or *prove* a person, to see *whether* he will act in a particular way, or *whether* the character he bears is well established (Driver).

3. *to kill us . . . . . with thirst.* lit. "to kill me and my sons and my cattle with thirst," as if each one had cried out separately. The reaction from the mood of exultation at the Red Sea is complete. "It is the nature of man," says Macaulay,

Chapter XVII

17 1. And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their stages, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. 2. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? wherefore do ye tempt the LORD? 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4. And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone

"to overrate present evil. A hundred generations have passed away since the first great national emancipation of which an account has come down to us. We read in the most ancient of books that a people bowed to the dust under a cruel yoke, scourged to toil by hard taskmasters, not supplied with straw, yet compelled to furnish the daily tale of bricks, became sick of life, and raised such a cry of misery as pierced the heavens. The slaves were wonderfully set free; at the moment of their liberation they raised a song of gratitude and triumph; but in a few hours they began to regret their slavery, and to reproach the leader who had decoyed them away from the savoury fare of the house of bondage to the dreary waste which still separated them from the land flowing with milk and honey. Since that time the history of every great deliverer has been the history of Moses retold. Down to the present hour, rejoicings like those on the shore of the Red Sea have ever been speedily followed by murmurings like those at the Waters of Strife."

4. *what shall I do unto this people?* To save them from despair and sin.

32 כְּזֶרַע גַּד לְבֶן וְטַעְמוֹ כְּצַפִּיחֵת בִּדְבָשׁ: וַיֹּאמֶר מֹשֶׁה זֶה
הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מְלֹא הָעֹמֶר מִמֶּנּוּ לְמִשְׁמֶרֶת
לְדֹרֹתֵיכֶם לְמַעַן | יִרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הֶאֱכַלְתִּי אֶתְכֶם
33 בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם: וַיֹּאמֶר מֹשֶׁה אֶל־
אַהֲרֹן קַח צִנְצֶנֶת אַחַת וְתֵן־שָׁמָּה מְלֹא־הָעֹמֶר מָן וְהַנַּח
34 אֹתוֹ לִפְנֵי יְהוָה לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם: כַּאֲשֶׁר צִוָּה יְהוָה
לה אֶל־מֹשֶׁה וַיניחֵהוּ אַהֲרֹן לִפְנֵי הָעֵדֻת לְמִשְׁמֶרֶת: וּבְנֵי יִשְׂרָאֵל
אָכְלוּ אֶת־הַמָּן אַרְבָּעִים שָׁנָה עַד־בֹּאָם אֶל־אֶרֶץ נוֹשָׁבֶת
36 אֶת־הַמָּן אָכְלוּ עַד־בֹּאָם אֶל־קְצֵה אֶרֶץ כְּנָעַן: וְהָעֹמֶר
עֲשִׂרִית הָאֵפָה הוּא: פ שביעי

wafers made with honey. Cf. Num. xi, 8, "the taste of it was as the taste of cake baked with oil." Jewish tradition says that the manna contained the ingredients of every delicious food, and suited the taste of all who partook thereof.

32–36. Various commands relating to the manna.

32. *for your generations.* *i.e.* for posterity.

they may see the bread. And derive the spiritual lessons connected therewith; *e.g.*, trust in God, belief in the providence and mercy of God.

33. *take a pot.* Of earthenware (Rashi).

lay it up before the LORD. *i.e.* before the Ark the Testimony, in the Tabernacle. Ibn Ezra says that this section should come after the story of the erection of the Tabernacle; and Luzzatto suggests that Moses wrote *v.* 33–35 in the fortieth year of the wandering in the wilderness. It is well to keep in mind the Rabbinical saying, that the events in Scripture are not always arranged in strict chronological order. אין מוקדם ומאוחר בתורה. Sometimes an *inner connection* causes events wide apart in time to be mentioned together in one chapter.

34. *the Testimony.* *i.e.* the Ark, so called because of the Tables on which the Ten Commandments (spoken of as "the Testimony" in xxv, 22, xxxi, 18) were engraved.

like coriander seed, white; and the taste of it was like wafers made with honey. 32. And Moses said, This is the thing which the LORD hath commanded, Let an omerful of it be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. 33. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before the LORD, to be kept for your generations. 34. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan. 36. Now an omer is the tenth part of an ephah.* vii

35. *forty years.* This does not lead the narrative beyond the time of Moses, and there is no reason why Moses could not have written it just before his death.

to a land inhabited. Canaan, so called in contrast to the desert.

unto the borders of the land of Canaan. This was the limit of the wanderings under the leadership of Moses. Moses gives the complete history of the manna up to the end of his own life. He does not state that the manna ceased; because the manna was not withheld until after the death of Moses, when the Israelites had passed the Jordan under Joshua (Josh. v, 12).

36. *an ephah.* The name of a measure well known to the people, whereas the name *omer* was not known (Abarbanel). This seems to be supported by the fact that the Torah does not employ the name *omer* as a measure anywhere outside this chapter.

שַׁבָּתוֹן שַׁבַּת־קֹדֶשׁ לַיהוָה מָחָר אֵת אֲשֶׁר־תֹּאפּוּ אֹפוּ
וְאֵת אֲשֶׁר־תְּבַשְּׁלוּ בַּשֵּׁלוּ וְאֵת כָּל־הָעֹדֵף הַנִּיחוּ לָכֶם
24 לְמִשְׁמֶרֶת עַד־הַבֹּקֶר: וַיַּנִּיחוּ אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר צִוָּה
כה משֶׁה וְלֹא הִבְאִישׁ וְרִמָּה לֹא־הָיְתָה בּוֹ: וַיֹּאמֶר מֹשֶׁה
אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ
26 בַּשָּׂדֶה: שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא
27 יִהְיֶה־בּוֹ: וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יָצְאוּ מִן־הָעָם לִלְקֹט וְלֹא
28 מָצָאוּ: ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָה מֵאַנְתֶּם
29 לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי: רְאוּ כִּי־יְהוָה נָתַן לָכֶם הַשַּׁבָּת
עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ ׀ אִישׁ
ל תַּחְתָּיו אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי: וַיִּשְׁבְּתוּ הָעָם
31(ששי לספ׳) בַּיּוֹם הַשְּׁבִעִי: וַיִּקְרְאוּ בֵית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן וְהוּא

23. *the* LORD *hath spoken*. With reference to the Sabbath.

holy sabbath unto the LORD. The seventh day must have been known to the people as a special day, distinct from the other days of the week. The children of the Patriarchs had brought with them to Egypt the tradition that God had completed His work of creation in six days, and that He had sanctified the seventh day. At Mt. Sinai, therefore, the children of Israel are bidden, "*Remember* the Sabbath day."

bake that which ye will bake. On the Friday. What was not eaten on the Friday was to be kept for the Sabbath day.

27. *there went out some of the people*. Not because they were lacking food, for they had gathered a double portion on the previous day; but because they doubted the word of Moses.

28. *how long refuse ye*. The rebuke is addressed to Moses as the representative of the people.

29. *abide ye*. *i.e.* do not go out in order to gather manna.

go out of his place. To gather manna on the Sabbath. Rabbinical tradition has deduced from this context the prohibition, that no Israelite shall go more than 2,000

said unto them, This is that which the LORD hath spoken, To-morrow is a solemn rest, a holy sabbath unto the Lord: bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning. 24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25. And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field. 26. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. 27. And it came to pass on the seventh day, that there went out some of the people for to gather, and they found none. 28. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 29. See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30. So the people rested on the seventh day. *vis 31. And the house of Israel called the name thereof Manna: and it was

yards from the place of his abode. This is called the תחום שבת "the Sabbath journey." Travelling interrupts the rest both of man and his beast, and was therefore to be avoided on the Sabbath day.

31. *house of Israel.* An unusual expression for, "the children of Israel"; see XI, 38; Num. XX, 29.

like coriander seed, white. The coriander plant grows wild in Palestine and Egypt, producing small greyish-white seeds, with a pleasant spicy flavour.

יָדְעוּ מֵהַדְּוָא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הַוּא הַלֶּחֶם אֲשֶׁר נָתַן
16 יְהוָה לָכֶם לְאָכְלָה: זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לִקְטוּ
מִמֶּנּוּ אִישׁ לְפִי אָכְלוֹ עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם
17 אִישׁ לַאֲשֶׁר בְּאָהֳלוֹ תִּקָּחוּ: וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ
18 הַמַּרְבֶּה וְהַמַּמְעִיט: וַיָּמֹדוּ בָעֹמֶר וְלֹא הֶעְדִּיף הַמַּרְבֶּה
19 וְהַמַּמְעִיט לֹא הֶחְסִיר אִישׁ לְפִי־אָכְלוֹ לָקָטוּ: וַיֹּאמֶר
כ מֹשֶׁה אֲלֵהֶם אִישׁ אַל־יוֹתֵר מִמֶּנּוּ עַד־בֹּקֶר: וְלֹא־שָׁמְעוּ
אֶל־מֹשֶׁה וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֹּקֶר וַיָּרֻם תּוֹלָעִים
21 וַיִּבְאַשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה: וַיִּלְקְטֻהוּ אֹתוֹ בַבֹּקֶר בַּבֹּקֶר אִישׁ
22 כְּפִי אָכְלוֹ וְחַם הַשֶּׁמֶשׁ וְנָמָס: וַיְהִי | בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ
לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לָאֶחָד וַיָּבֹאוּ כָּל־נְשִׂיאֵי הָעֵדָה
23 וַיַּגִּידוּ לְמֹשֶׁה: וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה

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v. 20. פתח באתנח

15. *what is it?* Heb. מן הוא "It is manna" (RV Margin). The Heb. word *man* may really be Egyptian (Rashbam, Ebers); the translation would then be, "They said one to another, It is *man*, for they knew not what it was;" *i.e.* they called it by the name of the substance that resembled it most in appearance, and was well known to them in Egypt. The Arabs give the name *man* to a sweet, sticky, honey-like juice, exuding in heavy drops, in May or June, from a shrub found in the Sinai peninsula. This, however, is found in only small quantities and is not suitable for food. It does not, moreover, correspond to the description given in our text, where the manna, falling upon the earth in grains, gathered in the morning and melting in the heat of the sun, is clearly a miraculous substance. God in His ever-sustaining providence fed Israel's hosts during the weary years of wandering in His own unsearchable way.

the bread. The food.

16. *this is the thing.* The commandment concerning the manna.

to another, What is it ? for they wist not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat. 16. This is the thing which the Lord hath commanded, Gather ye of it every man according to his eating ; an omer a head, according to the number of your persons, shall ye take it, every man for them which are in his tent. 17. And the children of Israel did so, and gathered some more, some less. 18. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. 19. And Moses said unto them, Let no man leave of it till the morning. 20. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. 21. And they gathered it morning by morning, every man according to his eating : and when the sun waxed hot, it melted. 22. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one : and all the rulers of the congregation came and told Moses. 23. And he

an omer. A measure, less than two quarts.

18. *when they did mete it.* However much or little the individual gathered, when he measured it in his tent, he found that there was just an *omer* apiece for his family.

20. *Moses was wroth.* Because of their disobedience and lack of faith in God's loving providence.

21. *morning by morning.* Or, " every morning " ; but not on the Sabbath.

וְלָחֶם בַּבֹּקֶר לִשְׂבַּע בִּשְׁמַע יְהוָה אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־
אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מֶה לֹא־עָלֵינוּ תְּלֻנֹּתֵיכֶם כִּי עַל־
9 יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־עֲדַת בְּנֵי
י יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֶת תְּלֻנֹּתֵיכֶם: וַיְהִי
כְּדַבֵּר אַהֲרֹן אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וַיִּפְנוּ אֶל־הַמִּדְבָּר
ששי וְהִנֵּה כְּבוֹד יְהוָה נִרְאָה בֶּעָנָן: פ (חמישי לספ׳)
11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: שָׁמַעְתִּי אֶת־תְּלֻנֹּת בְּנֵי
12 יִשְׂרָאֵל דַּבֵּר אֲלֵהֶם לֵאמֹר בֵּין הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר
וּבַבֹּקֶר תִּשְׂבְּעוּ־לָחֶם וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:
13 וַיְהִי בָּעֶרֶב וַתַּעַל הַשְּׂלָו וַתְּכַס אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה
14 שִׁכְבַת הַטָּל סָבִיב לַמַּחֲנֶה: וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה
עַל־פְּנֵי הַמִּדְבָּר דַּק מְחֻסְפָּס דַּק כַּכְּפֹר עַל־הָאָרֶץ:
טו וַיִּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מָן הוּא כִּי לֹא

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v. 12. דגש אחר תיג v. 13. השלו ק

10. *toward the wilderness.* In the direction of the impending journey (Strack).

the glory of the LORD *appeared in the cloud.* cf. XIII, 21f. The Glory of God was "a certain light," also called "Divine light" (Maimonides). Perhaps the cloud shrouded the full brilliancy of the Divine Light.

12. *that I am the* LORD *your God.* Who not only hears your murmuring, but who can supply all your wants.

13. *the quails came up.* Quails are migratory birds, coming in the spring in immense numbers from Arabia and other southern countries. They are nowhere more common than in the neighbourhood of the Red Sea. They always fly with the wind; and when exhausted after a long flight, they are easily captured even with the hand. "The gift of quails, unlike the gift of manna, was limited to the one occasion here mentioned" (Abarbanel).

in the morning. Following the night when the quails appeared.

evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. 9. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.* vs; via 11. And the LORD spake unto Moses, saying, 12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. 13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. 14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small flake, small as the hoar frost on the ground. 15. And when the children of Israel saw it, they said one

14. *was gone up.* Had risen or evaporated.
a small flake. "A fine, scale-like thing" (AJ); *i.e.* the manna. According to Rashi, and other Jewish commentators, first dew had fallen, then manna over the dew, and than dew again over the manna. Consequently the manna was enclosed between two layers of dew.

3 עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר׃ וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל
מִי־יִתֵּן מוּתֵנוּ בְיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ עַל־סִיר
הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לָשֹׂבַע כִּי־הוֹצֵאתֶם אֹתָנוּ אֶל־
הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל הַזֶּה בָּרָעָב׃ ס
4 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם
וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ
ה בְּתוֹרָתִי אִם־לֹא׃ וְהָיָה בַּיּוֹם הַשִּׁשִּׁי וְהֵכִינוּ אֵת אֲשֶׁר־
6 יָבִיאוּ וְהָיָה מִשְׁנֶה עַל אֲשֶׁר־יִלְקְטוּ יוֹם ו יוֹם׃ וַיֹּאמֶר
מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־בְּנֵי יִשְׂרָאֵל עֶרֶב וִידַעְתֶּם כִּי יְהוָה
7 הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃ וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד
יְהוָה בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־יְהוָה וְנַחְנוּ מָה כִּי תַלִּינוּ
8 עָלֵינוּ׃ וַיֹּאמֶר מֹשֶׁה בְּתֵת יְהוָה לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל

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7. v תלט ק׳

They also serve to display the wonderful personality of Moses, who could control, pacify and lead such a collection of rude nomad tribes " (McNeile).

3. *when we sat by the flesh pots.* They remembered the bread and the fleshpots, but not the slavery. Some commentators infer from this that the Israelites in Egypt must have had a good and full diet. Such inference is quite unwarranted. The pangs of hunger cause them to look back upon their slave-fare, served to them from pots large enough to supply a whole gang, as the height of luxury.

4. *that I may prove them.* The food that God will send will save them from hunger, but the manner in which it will be given will test their faith and obedience.

5. *the sixth day.* Of the week, *i.e.* Friday.

they shall prepare. As no cooking was to take place on the Sabbath.

twice as much. As the supply will be more abundant on the sixth day, so every one will gather more, and when they come to prepare it, they will find that it is just twice as much as they gather usually.

had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or no. 5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. 6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 7. and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 8. And Moses said, This shall be, when the LORD shall give you in the

6. *the* LORD *hath brought you out.* And not Moses and Aaron, as you have falsely said; see *v.* 3.

at even. The gifts of the quails would take place; see *v.* 8.

7. *and in the morning.* They would have the bread from heaven.

see the glory of the LORD. Manifested by the wonderful gift of the manna (Rashi, Luzzatto).

murmurings against the LORD. Really against Moses and Aaron, but they were merely the servants of God.

8. *this shall be. i.e.* the fulfilment of the promise referred to in *v.* 6 and 7, is about to take place.

הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ׃
26 וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל | יְהוָה אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו
תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה
אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְהוָה
27 רֹפְאֶךָ׃ ס וַיָּבֹאוּ אֵילִמָה וְשָׁם שְׁתֵּים עֶשְׂרֵה עֵינֹת מָיִם
חמישי וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ־שָׁם עַל־הַמָּיִם׃ (רביעי לספ׳)

CAP. XVI. טז

א וַיִּסְעוּ מֵאֵילִם וַיָּבֹאוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר־סִין
אֲשֶׁר בֵּין־אֵילִם וּבֵין סִינָי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ
2 הַשֵּׁנִי לְצֵאתָם מֵאֶרֶץ מִצְרָיִם׃ וַיִּלֹּנוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל

v. 2. ולט ק

a statute and an ordinance. The moral and social basis of the Hebrew Law is here taught the people in connection with the sweetening of the bitter waters. God set before them the fundamental principle of implicit faith in His providence, to be shown by willing obedience to His will. The healing of the bitter waters was a symbol of the Divine deliverance from all evils.

there he proved them. Man is tried by the gifts of God, and also by the lack of them.

26. *if thou wilt diligently hearken.* At Marah the Israelites found themselves threatened with one of the plagues of Egypt, undrinkable water. God delivered them from this; and similarly, if they were obedient, He would protect them from the diseases which had afflicted the Egyptians.

that healeth thee. lit. "thy physician." "A master demands obedience in order to assert his own authority. A physician likewise demands obedience, but only for the purpose of securing the patient's welfare. Such are the statutes of the Lord, our Physician" (Malbim).

27. *Elim.* lit. "terebinths." Often identified with Wady Gherandel which is situated two and a half miles north of Tor, in a very beautiful valley, with excellent fountains and many palm trees.

There he made for them a statute and an ordinance, and there he proved them ; 26. and he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians : for I am the LORD that healeth thee.* iv s ; v a

27. And they came to Elim, where were twelve springs of water, and threescore and ten palm trees : and they encamped there by the waters.

CHAPTER XVI

16 1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: 3. and the children of Israel said unto them, Would that we

CHAPTER XVI, 1–36.

THE MANNA

1. *the wilderness of Sin.* See on xv. 22.

fifteenth day of the second month. *i.e.*one month after the departure from Egypt.

2. *murmured.* The moment that the want of food was felt. The fact that these constant murmurings of the people are recorded is evidence for " the historic truthfulness of the narratives of the wanderings. A purely ideal picture of the Chosen People would have omitted them.

כ וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ וַתֵּצֶאן
21 כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת: וַתַּעַן לָהֶם מִרְיָם
שִׁירוּ לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם: ס
22 וַיַּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַּר־שׁוּר
23 וַיֵּלְכוּ שְׁלֹשֶׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מָיִם: וַיָּבֹאוּ
מָרָתָה וְלֹא יָכְלוּ לִשְׁתֹּת מַיִם מִמָּרָה כִּי מָרִים הֵם עַל־
24 כֵּן קָרָא־שְׁמָהּ מָרָה: וַיִּלֹּנוּ הָעָם עַל־מֹשֶׁה לֵאמֹר מַה־
כה נִּשְׁתֶּה: וַיִּצְעַק אֶל־יְהוָה וַיּוֹרֵהוּ יְהוָה עֵץ וַיַּשְׁלֵךְ אֶל־

ג׳ דגושה v. 21. ק הגושה v. 17.

went in . . . . but the children of Israel walked on dry land in the midst of the sea, Miriam the prophetess . . . took (Rashi, Mendelssohn).

20. *the prophetess.* See Num. XII, 2, and cf. Judg. IV, 4.

sister of Aaron. Miriam being more closely associated with Aaron than with Moses; see Num. XII, 1f.

a timbrel. A ring of metal or wood, covered with a tightly-drawn skin, held up in one hand, and struck by the other.

went out after her. She led the women in the praise of God.

dances. See II Sam. VI, 14 and Ps. CXLIX, 3. In the East, dancing was, and is, part of the language of religion.

21. *answered them. i.e.* answered as a chorus; see I Sam. XVIII, 7. Miriam sang, and the women answered (Luzzatto).

THE JOURNEY TO SINAI

22–27. Israel at Marah and Elim.

22. *led Israel onward.* lit. "made Israel to journey"; see XII, 7.

the wilderness of Shur. The district of the N.E. frontier of Egypt; see Gen. XVI, 7 and XXV, 18. Along the coast of the Gulf of Suez is a strip of level country: the northern part is called the wilderness of Shur; the southern, the wilderness of Sin.

on dry land in the midst of the sea. 20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21. And Miriam answered them,

Sing ye to the LORD, for he is highly exalted;
The horse and his rider hath he thrown into the sea.

22. And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24. And the people murmured against Moses, saying, What shall we drink? 25. And he cried unto the LORD; and the LORD shewed him a tree, and he cast it into the waters, and the waters were made sweet.

The station where Moses and the Israelites halted after their passage of the Red Sea, is regarded by the Arabs to be Ayun Musa, "the springs of Moses," 9 miles below Suez, on the east side of the Gulf, and 1½ miles from the coast.

three days. About 45 miles would thus be covered by a caravan, travelling with baggage.

23. *Marah.* The Heb. word means, "bitterness." Has been identified by some with Bir Huwara, about 47 miles S.E. of Ayun Musa, and 7 miles from the coast, on the usual route to Mt. Sinai. Others identify Marah with "Ain Naba" (also called el-Churkudeh) a fountain with a considerable supply of brackish water, about 10 miles S.E. of Suez, and 50 miles from Lake Timsah.

25. *the* LORD *shewed him a tree.* There are certain shrubs that sweeten bitter water.

אֱדֹום אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ
16 כָּל יֹשְׁבֵי כְנָעַן׃ תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד
יַעֲבֹר עַמְּךָ יְהוָה עַד־יַעֲבֹר עַם־זוּ
17 קָנִיתָ׃ תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה מִקְּדָשׁ אֲדֹנָי כּוֹנְנוּ
18 יָדֶיךָ׃ יְהוָה ׀ יִמְלֹךְ לְעֹלָם וָעֶד׃
19 כִּי בָא סוּס פַּרְעֹה בְּרִכְבֹּו וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב יְהוָה עֲלֵהֶם
אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם׃ פ

15. *dukes of Edom amazed.* Better, *chiefs of Edom affrighted* (AJ). Edom embraced the ranges of Mount Seir on either side of the Arabah, or depression which runs southward from the Dead Sea to the head of the Gulf of Akabah.

mighty men of Moab. Moab was the high tableland east of the Dead Sea and the southernmost section of the Jordan.

are melted away. fig. for, "are helpless through terror and despair"; cf. Josh. II, 9, 24.

16. *terror and dread falleth upon them.* Or, "let terror and dread fall upon them . . . let them be still as a stone" (Septuagint).

of thine arm. Of Thy power.

pass over. On their way to Canaan.

hast gotten. lit. "hast purchased"; God acquired Israel by redeeming them from the power of Pharaoh.

17. *thou shalt bring them in.* The final goal of Israel's triumphant progress was to be the land of Canaan, promised to the forefathers.

mountain of thine inheritance. *i.e.* Canaan, and thus spoken of owing to the mountainous character of many of its most important parts; cf. Deut. III, 25; Is. XI, 9; Ps. LXXVIII, 54 (with allusion to this passage).

the sanctuary. Mount Moriah is probably referred to here.

15. Then were the dukes of Edom amazed ;
The mighty men of Moab, trembling taketh hold upon them :
All the inhabitants of Canaan are melted away.
16. Terror and dread falleth upon them ;
By the greatness of thine arm they are as still as a stone ;
Till thy people pass over, O LORD,
Till the people pass over which thou hast gotten.
17. Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O LORD, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
18. The LORD shall reign for ever and ever.

19. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them ; but the children of Israel walked

have established. To stand firm ; see Ps. LXVIII, 9.

18. *the* LORD *shall reign for ever and ever.* The Song closes, not with the conquest of material domains, but with the promise of the Kingdom of God. This is the climax. The redemption from Egypt was to be followed by the Revelation on Mount Sinai, when God's Kingdom on earth was inaugurated. That Kingdom is eternal.

19. This verse does not belong to the Song. It is a summary of the great event culminating in the Song of victory, and forms the transition to the following narrative.

for the horses of Pharaoh. It is better to combine this and the following verse ; thus, *when the horses of Pharaoh*

אויֵב אָרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ
י נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי׃ נָשַׁפְתָּ
בְרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם
11 אַדִּירִים׃ מִי־כָמֹכָה בָּאֵלִם יְהוָה מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה־
12 פֶלֶא׃ נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אֶרֶץ׃ נָחִיתָ
13 בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעֻזְּךָ אֶל־נְוֵה
14 קָדְשֶׁךָ׃ שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל
טו אָחַז יֹשְׁבֵי פְלָשֶׁת׃ אָז נִבְהֲלוּ אַלּוּפֵי

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11 v. כ׳ דגושה 13. v. ג׳ דגושה 16. v. כ׳ דגושה

9. *I will pursue, I will overtake, I will divide the spoil.* A magnificent specimen of Hebrew poetry. The short crisp words express the eagerness of the exultant foe, and his assurance of complete victory.

my lust. lit. "my soul," which in Heb. psychology is the seat of *desire*, here for vengeance and plunder.

11. *among the gods.* Better, "*among the mighty*" (AJ).

glorious in holiness. Exalted in the majesty of holiness, which is the essential, distinguishing attribute of the God of Israel.

fearful in praises. Or, "revered in praises," *i.e.* praiseworthy acts; inspiring awe by the mighty deeds for which His people are to praise Him.

12. *thou stretchedst out thy right hand.* As a man puts forth his hand to indicate his will to his servants (Luzzatto).

13. *thou in thy mercy.* God at the same time shows His abounding love to those who had been persecuted by the Egyptians.

hast led. Better, *leadest.* The verbs of this and the following verses are, according to the sense, futures. In *v.* 16, the text itself passes over into future forms.

thou hast guided. Better, *thou guidest them*, gently as a shepherd leads his flock. "The following part of the Song describes in prophetic images the providence of God for the Israelites, shielding them till they have overcome the dangers of the desert, conquered the nations of Canaan, and erected the sanctuary on Zion" (Kalisch).

9. The enemy said,
I will pursue, I will overtake, I will divide the spoil :
My lust shall be satisfied upon them ;
I will draw my sword, my hand shall destroy them.
10. Thou didst blow with thy wind, the sea covered them :
They sank as lead in the mighty waters.
11. Who is like unto thee, O LORD, among the gods ?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders ?
12. Thou stretchedst out thy right hand,
The earth swallowed them.
13. Thou in thy mercy hast led the people which thou hast redeemed :
Thou hast guided them in thy strength to thy holy habitation.
14. The peoples have heard, they tremble :
Pangs have taken hold on the inhabitants of Philistia.

thy holy habitation. Mount Sinai, on which God's glory abode when Moses received the Torah (Ibn Ezra) ; or the Temple on Mount Moriah. Rashbam considers that Canaan is meant here, as it is sometimes called, " the habitation of God ; " see Ps. CXXXII, 13.

14. *peoples have heard.* The story of God's miracles on behalf of Israel. The defeat of the Egyptians would be a source of terror to the heathens who hear the report ; see Josh. II, 9–11.

they tremble. lit. " are trembling." The poet sees the nations trembling at the approach of God's people (Luzzatto).

pangs. As of childbirth.

Philistia. See XIII, 17.

לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי
3 אָבִי וַאֲרֹמְמֶנְהוּ׃ יְהוָה אִישׁ מִלְחָמָה יְהוָה
4 שְׁמוֹ׃ מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר
ה שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף׃ תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־
6 אָבֶן׃ יְמִינְךָ יְהוָה נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ
7 יְהוָה תִּרְעַץ אוֹיֵב׃ וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס
8 קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ׃ וּבְרוּחַ
אַפֶּיךָ נֶעֶרְמוּ־מָיִם נִצְּבוּ כְמוֹ־נֵד
9 נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃ אָמַר

and he is become my salvation. lit. "and he is become to me a salvation," *i.e.* the source of deliverance.

this is my God. Who has saved me. The redeemed at the Red Sea had a unique realisation of the Presence and of the present help of God. The Rabbis say, "A maidservant at the Red Sea had a more vivid and vitalising experience of the Divine than many a prophet."

and I will praise him. The rendering, "I will prepare him an habitation" (AV), follows Onkelos and the Rabbis, who translate, "I shall build Thee a sanctuary."

my father's God. The continuity of worship among the children of the Patriarchs is emphasised here. The God of tradition has justified Himself by redeeming Israel. The promises made to the forefathers have now been fulfilled. "My father's God" stands here for "the God of my fathers"; see III, 6.

3. *the* LORD *is a man of war.* God has fought the battle of His persecuted children and overthrown the cruel oppressor.

the LORD *is his name.* "For He has wrought justice" (Rashbam); see note on VI, 3.

4. *his chosen captains.* lit. "the choice of his captains," *i.e.* the flower of his warriors.

5. *cover them.* lit. "are covering them." The Heb. verb is in the imperfect tense, and graphically describes the event as if taking place before the eyes of the singers.

And he is become my salvation :
This is my God, and I will praise him ;
My father's God, and I will exalt him.
3. The LORD is a man of war :
The LORD is his name.
4. Pharaoh's chariots and his host hath he cast into the sea :
And his chosen captains are sunk in the Red Sea.
5. The deeps cover them :
They went down into the depths like a stone.
6. Thy right hand, O LORD, is glorious in power,
Thy right hand, O LORD, dasheth in pieces the enemy.
7. And in the greatness of thine excellency thou overthrowest them that rise up against thee :
Thou sendest forth thy wrath, it consumeth them as stubble.
8. And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap ;
The deeps were congealed in the heart of the sea.

6. *thy right hand.* *i.e.* the power of God.
7. *excellency.* Better, *majesty.*
8. *blast of thy nostrils.* Is the poetical version of XIV, 22. Used figuratively for the wind.
stood upright as an heap. See XIV, 22. The fine poetic image is sustained throughout the verse. The effect of the wind was to pile up the waters into a wall-like formation.

יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ
הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ׃ פ

Cap. XV.

טז

א אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס
2 וְרֹכְבוֹ רָמָה בַיָּם׃ עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי

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1. v. ג׳ דגושה

Redemption is told without any reference to the Leader. *Once* only, indirectly in a quotation, does the name Moses occur at all in the whole Seder Service!

the Egyptians dead upon the sea shore. The fact that the Egyptians had to perish mars the completeness of Israel's victory. "When the Egyptian hosts were drowning in the Red Sea," say the Rabbis, "the angels in heaven were about to break forth into songs of jubilation. But the Holy One, blessed be He, silenced them with the words, 'My creatures are perishing, and ye are ready to sing!'" In the same spirit, a medieval rabbi explained why a drop of wine is poured out of the wine-cup on Seder eve at the mention of each of the plagues that were inflicted on the Egyptians. Israel's cup of joy, he said, cannot be full if Israel's triumph involves suffering even to its enemies. For the same reason, only half of Hallel is recited during the greater part of the Festival.

31. *the great work.* lit. "the great hand," *i.e.* power, achievement.

they believed in the Lord, *and in his servant Moses.* This miraculous deliverance was never forgotten by Israel. "An experience such as the Exodus, accomplished in spite of all its difficulties, and the passage through the Red Sea, must have been reckoned by all who participated in them as a direct act of God. Moses was thereby authenticated in the eyes of his people" (Kittel). Their new-born faith in God, and their witnessing of His marvellous help, led to the wonderful outburst of song in the next chapter. Whenever Israel has faith in God and in the Divine Mission of Moses, Israel sings. It is only ages of scepticism and religious disintegration that are spiritually dumb and sterile.

upon the sea shore. 31. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD: and they believed in the LORD, and in his servant Moses.

CHAPTER XV

15 1. Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will sing unto the LORD, for he is highly exalted:
The horse and his rider hath he thrown into the sea.

2. The LORD is my strength and song,

CHAPTER XV

THE SONG AT THE RED SEA

1–21. This Song, notable for poetic fire, vivid imagery and quick movement, gives remarkable expression to the mingled horror, triumph and gratitude that the hosts of Israel had lived through during the fateful hours when they were in sight of Pharaoh's pursuing hosts. In Jewish literature it is spoken of as the Song, שירה and the Sabbath on which it is read in the Synagogue as שבת שירה.

1. *Moses and the children of Israel.* Moses composed the Song, and the Israelites joined their Leader in praising God. From *v.* 20 and 21, it appears that there was musical accompaniment, with male and female choruses. It is probably the oldest song of national triumph extant.

unto the LORD. In His honour.

for he is highly exalted. Or, "for he hath triumphed gloriously."

the horse and his rider hath he thrown into the sea. In four Heb. words is the complete ruin of the military power of Egypt described. "Its chariots and horses, the mainstay of its strength are, by Divine might, cast irretrievably into the sea" (Driver).

2. *the* LORD. Heb. *Yah*, the shortened form of the Tetragrammaton, as in *Hallelujah* (lit. "praise ye Yah").

my strength and song. He is the source of my strength and the theme of my song.

וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל כִּי יְהוָה נִלְחָם לָהֶם
בְּמִצְרָיִם: (שלישי לספ׳) פ רביעי
26 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַיָּם וְיָשֻׁבוּ הַמַּיִם
27 עַל־מִצְרַיִם עַל־רִכְבּוֹ וְעַל־פָּרָשָׁיו: וַיֵּט מֹשֶׁה אֶת־יָדוֹ
עַל־הַיָּם וַיָּשָׁב הַיָּם לִפְנוֹת בֹּקֶר לְאֵיתָנוֹ וּמִצְרַיִם נָסִים
28 לִקְרָאתוֹ וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם: וַיָּשֻׁבוּ
הַמַּיִם וַיְכַסּוּ אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכֹל חֵיל פַּרְעֹה
29 הַבָּאִים אַחֲרֵיהֶם בַּיָּם לֹא־נִשְׁאַר בָּהֶם עַד־אֶחָד: וּבְנֵי
יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִימִינָם
ל וּמִשְׂמֹאלָם: וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד
31 מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם: וַיַּרְא

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v. 28. בראש עמוד סימן ביה שמ״ר

their pursuit, because the lightning struck the chariot-wheels, and slew the Egyptian warriors who commanded the chariots (Rashi).

drive heavily. The wheels stuck fast in the loose wet sand.

so that the Egyptians said. One to another. The Heb. is in the singular, "And Egypt said."

for the LORD *fighteth for them.* At last the Egyptians realise against Whom they are fighting.

26. *may come again.* Better, "*may come back.*" "A sudden cessation of the wind, possibly coinciding with a spring tide (it was full moon) would immediately convert the low flat sand-banks first into a quick-sand, and then into a mass of waters, in a time far less than would suffice for the escape of a single chariot" (F. C. Cook).

27. *its strength.* Or, "its wonted flow."

fled against it. Better, *were fleeing towards it* (Rashi). Terror maddened them, and instead of fleeing from the waters, they ran towards them.

28. *after them.* *i.e.* the Israelites.

not so much as one of them. Escape was impossible; see Ps. CXXVI, 15. According to some Rabbis, Pharaoh

chariot wheels, and made them to drive heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the LORD fighteth for them against the Egyptians.* iii s; iv a

26. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared ; and the Egyptians fled against it ; and the LORD overthrew the Egyptians in the midst of the sea. 28. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea ; there remained not so much as one of them. 29. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand, and on their left. 30. Thus the LORD saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead

alone escaped. Later Jewish legend adds that he never died, and never will die. He stands at the portals of Gehinnom and, when heathen tyrants enter, he greets them with the words : " Why have ye not profited by my example ? "

29. *dry land.* Dry ground.

30 and **31**. This great deliverance rightly became a turning point in the life of the Israelites.

30. *the* LORD *saved Israel.* It was not a victory in which a feeling of pride or self-exaltation could enter. Unlike any other nation that has thrown off the yoke of slavery, neither Israel nor its leader claimed any merit or glory for the victory. In the *Haggadah shel Pesach*, the story of the

21 אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה: וַיֵּט מֹשֶׁה
אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ יְהוָה ׀ אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה
22 כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם: וַיָּבֹאוּ
בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה וְהַמַּיִם לָהֶם חוֹמָה מִימִינָם
23 וּמִשְׂמֹאלָם: וַיִּרְדְּפוּ מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם כָּל סוּס
24 פַּרְעֹה רִכְבּוֹ וּפָרָשָׁיו אֶל־תּוֹךְ הַיָּם: וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר
וַיַּשְׁקֵף יְהוָה אֶל־מַחֲנֵה מִצְרַיִם בְּעַמּוּד אֵשׁ וְעָנָן וַיָּהָם אֶת
כה מַחֲנֵה מִצְרָיִם: וַיָּסַר אֶת אֹפַן מַרְכְּבֹתָיו וַיְנַהֲגֵהוּ בִכְבֵדֻת

20. *cloud and the darkness.* Heb. idiom for, "the dark cloud."

yet gave it light by night. To the Israelites. If there was a pillar of light and another of darkness, then the one enabled the Israelites to pass through the sea during that night, whilst the pillar of darkness stood before the Egyptians and hindered their movement. On the other hand, if we assume that there was only one pillar, then it was dark to the Egyptians and gave light to the Israelites.

21. *caused the sea to go back.* A strong east wind, blowing all night and acting with the ebbing tide, may have laid bare the neck of water joining the Bitter Lakes to the Red Sea, allowing the Israelites to cross in safety. "As in all the wonders of Egypt, this also, the greatest of all, is based upon a natural cause; and in this the boundless power of God, who, by an insignificant change, knows how to convert the natural and common course of things into extraordinary and marvellous events, is sublimely manifest" (Kalisch).

22. *a wall unto them. i.e.* a protection and a defence. Pharaoh could not attack them on either flank, on account of the two bodies of water between which their march lay. He could only come at them by following after them (Rawlinson).

24. *in the morning watch.* From two to six in the morning. The night was divided into three "watches." The passage across the Red Sea was thus not effected in broad daylight but in the depth of night.

Egypt and the camp of Israel ; and there was the cloud and the darkness, yet gave it light by night : and the one came not near the other all the night. 21. And Moses stretched out his hand over the sea ; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. 22. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25. And he took off their

the LORD *looked forth.* Metaphorical for lightning. One glance of God's eye sufficed to throw into hopeless confusion the enemies of His redeemed firstborn. An anthropomorphic expression, but most forcible. For a similar metaphor, see Amos IX, 4 ; Ps. CIV, 32.

discomfited. Threw into confusion. The text does not allude to the means whereby the panic of the Egyptians was produced. The Psalmist supplies this omission. " The clouds poured out water : the skies sent out a sound ; thine arrows also went abroad. The voice of thy thunder was in the whirlwind ; the lightnings lighted up the world ; the earth trembled and shook. Thou leddest thy people like a flock by the hand of Moses and Aaron " (LXXVII, 17, 18–20). There was a hurricane raging with tornado force, causing the sea to go back, amidst a darkness lit up only by the glare of lightning, as " the LORD looked out " from the black skies.

25. *and he took off.* The Egyptians were hindered in

13 וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ הִתְיַצְּבוּ וּרְאוּ אֶת־
יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־
14 מִצְרַיִם הַיּוֹם לֹא תֹסִפוּ לִרְאֹתָם עוֹד עַד־עוֹלָם: יְהוָה
יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן: פ שלישי

טו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר אֶל־בְּנֵי־
16 יִשְׂרָאֵל וְיִסָּעוּ: וְאַתָּה הָרֵם אֶת־מַטְּךָ וּנְטֵה אֶת־יָדְךָ עַל־
הַיָּם וּבְקָעֵהוּ וְיָבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה:
17 וַאֲנִי הִנְנִי מְחַזֵּק אֶת־לֵב מִצְרַיִם וְיָבֹאוּ אַחֲרֵיהֶם וְאִכָּבְדָה
18 בְּפַרְעֹה וּבְכָל־חֵילוֹ בְּרִכְבּוֹ וּבְפָרָשָׁיו: וְיָדְעוּ מִצְרַיִם
19 כִּי־אֲנִי יְהוָה בְּהִכָּבְדִי בְּפַרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו: וַיִּסַּע
מַלְאַךְ הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם
כ וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם: וַיָּבֹא בֵּין |
מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר

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18. v. סביבון כאשר

13. *the salvation of the* LORD. A great expression, implying help, deliverance, welfare and blessings Divine.

14. *ye shall hold your peace.* This was no time for giving wild expression to fear, but to await God's deliverance in quiet confidence.

15. *wherefore criest thou.* That moment of anguish called not for prayer but for action.

go forward. To the shore of the sea.

16. *and divide it.* "We know that the rod did not divide the sea, but as soon as Moses stretched out his hand over the sea, God caused the sea to go back by a strong east wind" (Ibn Ezra).

17. *get me honour.* See *v.* 4.

18. *Egyptians shall know.* The Egyptians who remain in Egypt will acknowledge Me as God, for I do not delight in the death of the sinner, but that he turn from his evil ways and live (Sforno).

wilderness. 13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day: for whereas ye have seen the Egyptians to-day, ye shall see them again no more for ever. 14. The LORD shall fight for you, and ye shall hold your peace.* iii a

15. And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. 16. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. 17. And I, behold, I will make the hearts of the Egyptians strong, and they shall go in after them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. 19. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: 20. and it came between the camp of

19. *angel of God.* See note on XIII, 21.

which went before the camp of Israel. That is, the angel of God and the pillar of cloud, instead of being in front of the Israelites, as hitherto, now stand behind them. The pillar is the instrument of the angel. The second half of the verse, "the pillar of cloud removed from before them and stood behind them," is synonymous with the first half of the verse.

7 אֶת־רִכְבּוֹ וְאֶת־עַמּוֹ לָקָח עִמּוֹ׃ וַיִּקַּח שֵׁשׁ־מֵאוֹת רֶכֶב
8 בָּחוּר וְכָל רֶכֶב מִצְרָיִם וְשָׁלִשִׁם עַל־כֻּלּוֹ׃ וַיְחַזֵּק יְהוָה
אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי
שני 9 יִשְׂרָאֵל יְצֵאִים בְּיָד רָמָה׃ וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיַּשִּׂיגוּ
אוֹתָם חֹנִים עַל־הַיָּם כָּל־סוּס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וְחֵילוֹ
י עַל־פִּי הַחִירֹת לִפְנֵי בַּעַל צְפֹן׃ וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ
בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם ו נֹסֵעַ אַחֲרֵיהֶם
11 וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה׃ וַיֹּאמְרוּ אֶל־
מֹשֶׁה הֲמִבְּלִי אֵין־קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוּת בַּמִּדְבָּר
12 מַה־זֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרָיִם׃ הֲלֹא־זֶה הַדָּבָר
אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעַבְדָה
אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֻּתֵנוּ בַּמִּדְבָּר׃

for want of slaves, and they regretted that the Israelites had been allowed to depart ; see XII, 31f.

6. *made ready.* lit. "bound," *i.e.* attached the chariots to the horses : cf. Gen. XLVI, 29.

his people with him. *i.e.* his warriors ; cf. Num. XXI, 23.

7. *captains over all of them.* Or, "knights upon all of them" (Driver).

8. *with an high hand.* *i.e.* confidently and fearlessly.

9. *horsemen.* Probably charioteers. Rameses II is said to have had a force of 2,400 cavalry, independent of his chariots. Isaiah (XXX, 1) makes the same distinction between the chariots and horsemen of Egypt.

10. *they were sore afraid.* "It is very surprising that such a large host should be so terrified by an approaching enemy. But our astonishment ceases if we consider that the Egyptians had been the lords of the Hebrews, and that that generation had learned from their youth patiently to endure all insults which the Egyptians inflicted upon them. Thus had their minds become depressed and servile" (Ibn Ezra).

11. *because there were no graves in Egypt.* Is the bitter

ready his chariot, and took his people with him : 7. and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. 8. And the LORD made the heart of Pharaoh king of Egypt strong, and he pursued after the children of Israel : for the children of Israel went out with an high hand.* ii 9. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. 10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them ; and they were sore afraid : and the children of Israel cried out unto the LORD. 11. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? wherefore hast thou dealt thus with us, to bring us forth out of Egypt ? 12. Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians ? For it were better for us to serve the Egyptians, than that we should die in the

taunt of the Israelites. " These words show the hand of the eye-witness of the events he relates " (Naville). Similar taunts were flung at their leader every time anything went wrong in regard to food, water or comfort.

12. *let us alone.* The Midrash indicates that not only were the people distracted by fear, but they were further demoralised by divided counsels. One group, frantic with despair, cried, Let us cast ourselves into the sea. Another group said, Let us go back to Egypt and submit to slavery. Other groups were for giving battle to the enemy.

3 צָפַן נִבְכָּו תָּחֳנוּ עַל־הַיָּם׃ וְאָמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל
4 נְבֻכִים הֵם בָּאָרֶץ סָגַר עֲלֵיהֶם הַמִּדְבָּר׃ וְחִזַּקְתִּי אֶת־לֵב־
פַּרְעֹה וְרָדַף אַחֲרֵיהֶם וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־חֵילוֹ וְיֵדְעוּ
ה מִצְרַיִם כִּי־אֲנִי יְהוָה וַיַּעֲשׂוּ־כֵן׃ וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי
בָרַח הָעָם וַיֵּהָפֵךְ לְבַב פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם וַיֹּאמְרוּ
6 מַה־זֹּאת עָשִׂינוּ כִּי־שִׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעָבְדֵנוּ׃ וַיֶּאְסֹר

The precision, however, with which they are designated, guarantees that the spots were once well known. No portion of the world outside of Palestine, was more familiar to the Israelites than the western border of Egypt; and no event in Bible history more perennially popular than the story of the Deliverance from Egypt.

Pi-hahiroth. Has been identified by Naville with Pikerehet, which he argues was on the S.W. edge of Lake Timsah. It was a sanctuary of Osiris. cf. Num. xxxiii, 7.

Baal-zephon. The place of worship of a Semitic deity, on the opposite, Asiatic side, of the Sea which was in front of them.

3. *entangled* Or, "perplexed," not knowing which way to turn in order to escape.

in the land. They are now back on Egyptian territory.

the wilderness. *i.e.* the Egyptian wilderness, a tract of desert land between the Nile and the Red Sea. The southern boundary of that wilderness was a high mountain range. With mountains to the south and the Sea to the west, they are "shut in."

4. *I will make Pharaoh's heart strong.* After an interval of several days, during which the king gradually recovered from his panic, and reflected on his loss through the dismissal of so many scores of thousands of labourers, his innate obstinacy returned. His blindness to the right of the Israelites to their freedom became a malady of the mind with him, that was to drive him to destruction. His obdurate impiety was encouraged by the report that the Hebrew army was now between Migdol and the Sea, patently ignorant of the trap in which they now found themselves.

turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. 3. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. 4. And I will make Pharaoh's heart strong, and he shall follow after them; and I will get me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the LORD. And they did so. 5. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? 6. And he made

follow after. Pursue.

I will get me honour upon Pharaoh. Better, *through Pharaoh.* By shielding the righteous and overthrowing the wicked, God manifests His justice and might. Thus, the Egyptians and all humanity come to know that there is a God of righteousness in the world.

they did so. The Israelites turned back and encamped before Pi-hahiroth.

5–14. The epic story of Israel's Redemption is now swiftly approaching its climax. The last chapters described Israel's final night in Egypt, with its panic for the Egyptians and rejoicing for the Israelites, when monarch and people alike hurried the children of Israel out of the land of bondage. But no sooner had Israel gone, than Pharaoh and his court regretted the act of emancipation. "What have we done!" they exclaimed. There followed a swift marshalling of the cavalry and chariots of Egypt; and only a few days after being thrust out into freedom, the children of Israel beheld the hosts of Egypt in hot pursuit after them.

5. *changed toward the people.* They saw Goshen empty, the brick-fields deserted, great works of Egypt stopped

הַשְׁבִּיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם
כ וְהַעֲלִיתֶם אֶת־עַצְמֹתַי מִזֶּה אִתְּכֶם׃ וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ
21 בְאֵתָם בִּקְצֵה הַמִּדְבָּר׃ וַיהוָה הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד
עָנָן לַנְחֹתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם
22 לָלֶכֶת יוֹמָם וָלָיְלָה׃ לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד
הָאֵשׁ לָיְלָה לִפְנֵי הָעָם׃ פ

Cap. XIV. יד יד

א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשֻׁבוּ
וְיַחֲנוּ לִפְנֵי פִּי הַחִירֹת בֵּין מִגְדֹּל וּבֵין הַיָּם לִפְנֵי בַּעַל

20. *Succoth.* See note on xii. 37.

Etham, in the edge of the wilderness. If, on leaving Egypt, the Israelites went along Wady Tumilat, they would make for the broad tract of dry ground to the N. of Lake Timsah, and the position of Etham would be where their route crossed the Egyptian frontier, *i.e.* in the neighbourhood of the modern Ismailia (Naville). At the frontier, the green land of Egypt would be cut off as with a knife from the hard desert tract on which they entered.

21. *by day in a pillar of cloud.* The pillar of cloud by day and the pillar of fire by night were symbols and witnesses to God's watching providence (Abarbanel). Sir Walter Scott has based on this verse one of the most beautiful religious songs in English literature, *Rebecca's Hymn.*

Luzzatto and Kalisch refer to the Oriental custom of fire-signals in front of armies, or of a brazier filled with burning wood borne along at the head of a caravan, as the natural basis of the miracle. In that case, we should have in this narrative of the guiding Cloud and Pillar another instance of the interweaving of the supernatural and the natural in Scripture.

sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you. 20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21. And the LORD went before them by day in a pillar of cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; that they might go by day and by night : 22. the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

CHAPTER XIV

14 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, that they

CHAPTER XIV

2. *that they turn back.* The march was no sooner begun than it was checked. The people were ordered to return. They were now in great danger, in case the king of Egypt wished to pursue them. His chariots would soon have overtaken this multitude, and his host would have made a slaughter of the fugitives. This seemed to be the reason why they received a command which they must have considered as very extraordinary, and of a nature to shake their confidence in their leader (Naville). Instead of continuing to march to the north of the northern end of the Gulf of Suez, they were bidden to turn south or south-west, keeping the Sea, *i.e.* the Gulf of Suez, on their left. It is probable that the Gulf of Suez then extended much further north than it does now, and that the modern Lake Timsah and the Bitter Lakes were connected with each other and the Gulf of Suez by necks of shallow water, which would in a tornado be swept almost dry.

The landmarks mentioned in this verse have long ago disappeared, and cannot be identified with certainty.

IV. BESHALLACH

17. And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was neâr ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt : 18. but God led the people about, by the way of the wilderness by the Red Sea : and the children of Israel went up armed out of the land of Egypt. 19. And Moses took the bones of Joseph with him : for he had straitly

and write. If I give him all my possessions now, will he be able to keep them ? I will wait until he has grown in strength and wisdom. In the same way God thought, The children of Israel are verily still children ; first let Me teach them to understand and practise My precepts and commandments, then will I give them the Promised Land " (Talmud).

18. *by the way of the wilderness.* *i.e.* in the direction of the Egyptian wilderness, S. of the Wady Tumilat, and W. of the N. end of the Gulf of Suez ; see Map.

Red Sea. lit. " the sea of reeds," see II, 3, 5. Denotes the northern part of our Red Sea ; see on X, 19. Reeds have been found on spots N. of Suez, and they abound in Lake Timsah, exactly at the entrance of Goshen. In those days, there was a shallow extension of the Gulf of Suez, reaching to Lake Timsah ; see note on *v.* 2 in next chapter.

armed. Better, *armed with lances.* Heb. *chamushim*, which probably comes from the Egyptian word *chams*, " lance " (Yahuda).

19. *Moses took the bones of Joseph with him.* Joseph had caused his brethren to swear that they should carry his bones with them from Egypt. Moses, in performing this solemn duty, set an example of noble piety towards the dead ; see on Gen. L, 26.

straitly. Strictly.

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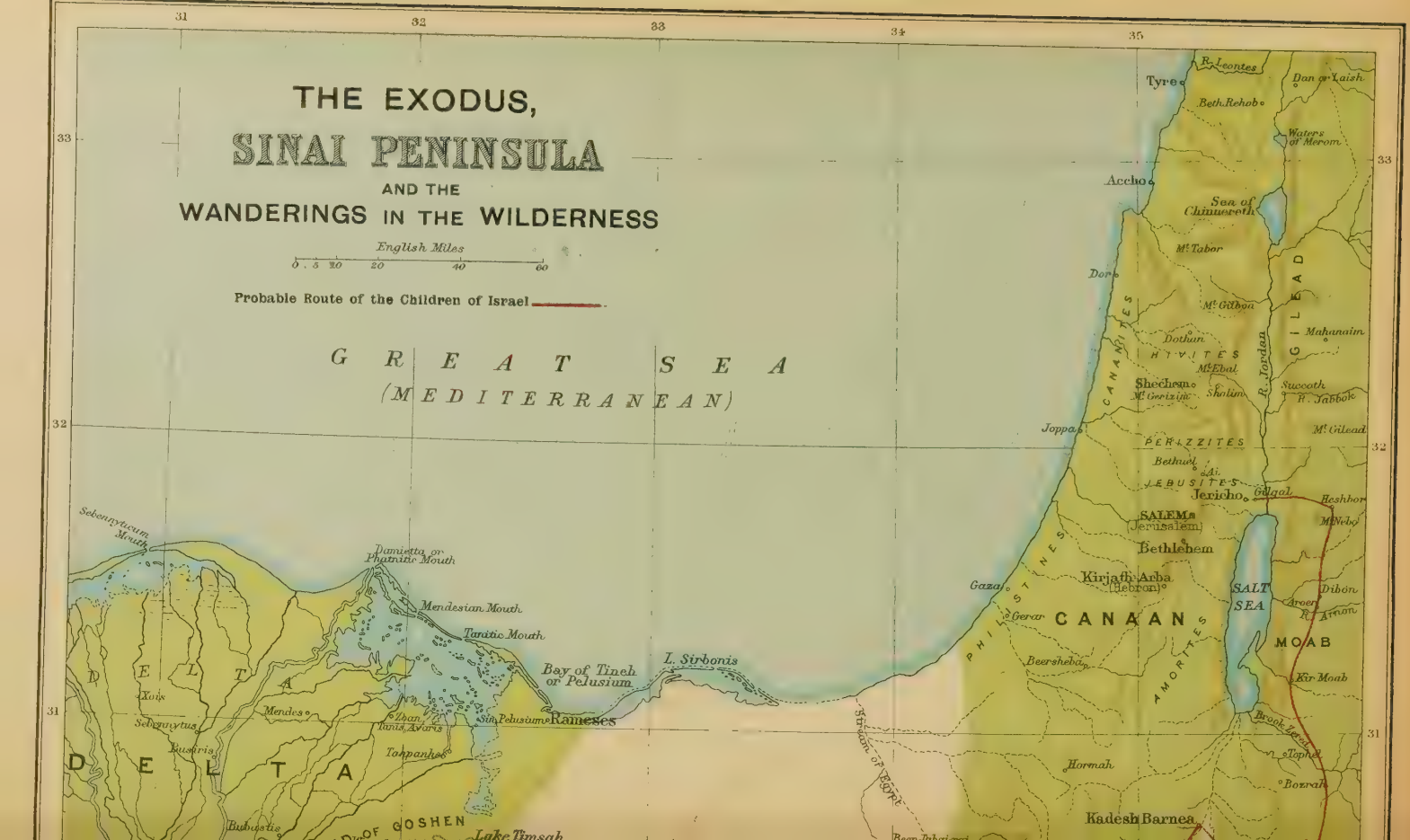
THE EXODUS,
SINAI PENINSULA
AND THE
WANDERINGS IN THE WILDERNESS
English Miles
0 5 10 20 40 60
Probable Route of the Children of Israel
GREAT SEA
(MEDITERRANEAN)
31
32
33
34
35
Tyre
R. Leontes
Dan or Laish
Beth Rehob
Waters of Merom
Accho
Sea of Chinnereth
Mt Tabor
Dor
Mt Gilboa
Dothan
HIVITES
Mt Ebal
Shechem
Mt Gerizim
Shalim
R. Jordan
GILEAD
Mahanaim
Succoth
R. Jabbok
Mt Gilead
Joppa
PERIZZITES
Bethel
Ai
JEBUSITES
Jericho
Gilgal
Beshbor
Mt Nebo
SALEM
Jerusalem
Bethlehem
Kirjath Arba
Hebron
Gaza
Gerar
CANAAN
SALT SEA
Aroer
R. Arnon
Dibon
MOAB
Kir Moab
Beersheba
Brook Zered
Zoph
Bozrah
Hormah
Kadesh Barnea
Sebennyticum Mouth
Damietta or Phatnitic Mouth
Mendesian Mouth
Tanitic Mouth
Bay of Tineh or Pelusium
I. Sirbonis
Xois
Mendes
Sebennytus
Than
Tanis Avaris
Sin Pelusium
Rameses
Tahpanhes
Bubastis
DELTA
LAND OF GOSHEN
Lake Timsah
Stream of Egypt
PHILISTINES
AMORITES

ם ם ם יז 16

17 וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹהִים דֶּרֶךְ אֶרֶץ
פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי | אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם
18 בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה: וַיַּסֵּב אֱלֹהִים | אֶת־הָעָם
דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמֻשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ
19 מִצְרָיִם: וַיִּקַּח מֹשֶׁה אֶת־עַצְמוֹת יוֹסֵף עִמּוֹ כִּי הַשְׁבֵּעַ

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18. v השׁ ופה

IV. BESHALLACH

(Chapters XIII, 17–XVII)

The Redemption from Egypt

XIII, 17–XIV, 31. The Passage of the Red Sea

17. *when Pharaoh had let the people go.* God did not lead His people toward Canaan by the shorter way through the land of the Philistines, the direct caravan route to Canaan along the coast to Gaza, but by the opposite route towards the Red Sea.

the Philistines. A strongly intrenched and warlike people, who gave their name Philistia, *i.e.* Palestine, to all the land of Canaan; see *Genesis*, p. 92. They are probably to be identified with the Purasati or Pulsata, one of a group of piratical tribes from the coast of Asia Minor or the Aegean Islands, who are known to have raided Egypt in the times of Rameses III, after the Exodus. There is no reason to assume that that was their first emergence from the place of their origin.

although that was near. It would have enabled them to reach the Land of Promise in about eleven days.

repent. "Have regrets" (Moffatt), and change their mind and go back to Egypt. They required training and teaching and disciplining. "It is like that king who wished to give his son his inheritance. He thought to himself, My son is young; he hardly knows how to read

וְכָל־פֶּטֶר ו שֶׁגֶר בְּהֵמָה אֲשֶׁר יִהְיֶה לְךָ הַזְּכָרִים לַיהוָה׃
13 וְכָל־פֶּטֶר חֲמֹר תִּפְדֶּה בְשֶׂה וְאִם־לֹא תִפְדֶּה וַעֲרַפְתּוֹ וְכֹל
14 מפטיר בְּכוֹר אָדָם בְּבָנֶיךָ תִּפְדֶּה׃ וְהָיָה כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר
לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה
טו מִמִּצְרַיִם מִבֵּית עֲבָדִים׃ וַיְהִי כִּי־הִקְשָׁה פַּרְעֹה לְשַׁלְּחֵנוּ
וַיַּהֲרֹג יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְכֹר אָדָם וְעַד־
בְּכוֹר בְּהֵמָה עַל־כֵּן אֲנִי זֹבֵחַ לַיהוָה כָּל־פֶּטֶר רֶחֶם
16 הַזְּכָרִים וְכָל־בְּכוֹר בָּנַי אֶפְדֶּה׃ וְהָיָה לְאוֹת עַל־יָדְכָה
וּלְטוֹטָפֹת בֵּין עֵינֶיךָ כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם׃

13. *every firstling of an ass.* The ass is an unclean animal and could not be sacrificed.

thou shalt redeem with a lamb. The priest received the lamb, and then the Israelite could retain the firstborn ass for his own use.

thou shalt break its neck. This requirement ensured the scrupulous execution of the law of redemption in regard to unclean animals, as every one would prefer parting with a lamb to losing an ass.

thy sons shalt thou redeem. With "five shekels apiece"; Num. III, 45–47. This law is in direct opposition to the practice of the heathen Semitic peoples of sacrificing their firstborn. Even Wellhausen admits that of this abomination there is no trace in the religion of Israel. Driver writes: "The instances of child-sacrifice which occur are either altogether abnormal, or, as in the reigns of Ahaz and Manasseh, due to the importation of Phoenician customs into Judah."

14. *what is this?* *i.e.* what is the meaning of the precept concerning the firstborn.

15. *hardened himself against letting us go.* *i.e.* hardened himself *not* to let us go.

slew all the firstborn. And spared our firstborn.

therefore I sacrifice. In gratitude for sparing the firstborn of our cattle.

the firstborn of my sons I redeem. In memory of the preservation of those of the Israelites.

all that openeth the womb, and every firstling which thou hast that cometh of a beast ; the males shall be the LORD'S. 13. And every firstling of an ass thou shalt redeem with a lamb ; and if thou wilt not redeem it, then thou shalt break its neck : and all the firstborn of man among thy sons shalt thou redeem.*m 14. And it shall be when thy son asketh thee in time to come, saying, What is this ? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage : 15. and it came to pass, when Pharaoh hardened himself against letting us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast : therefore I sacrifice to the LORD all that openeth the womb, being males ; but all the firstborn of my sons I redeem. 16. And it shall be for a sign upon thine hand, and for frontlets between thine eyes : for by strength of hand the LORD brought us forth out of Egypt.

16. *frontlets.* Heb. "*totafoth*," phylacteries ; see Deut. VI, 8.

This verse, with the preceding two verses, is to form the answer of the father to the question put by his son. The religious education of the children is a Divine command, and the future of religion depends upon this precept being loyally obeyed. In addition to these signs and observances, both the Sabbath and even those Festivals that have other historic associations, are all spoken of in the Liturgy as זכר ליציאת מצרים "memorials of the Going forth out of Egypt."

For the Lesson from the Prophets, Jeremiah XLVI, 13–28, *see* The Haftorahs, p. 484.

For the Blessing before and after the Haftorah, see p. 454.

8 לְךָ שְׁאֹר בְּכָל־גְּבֻלֶךָ׃ וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר
9 בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם׃ וְהָיָה לְךָ
לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה
י בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ יְהוָה מִמִּצְרָיִם׃ וְשָׁמַרְתָּ
אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יָמִימָה׃ פ
11 וְהָיָה כִּי־יְבִאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לְךָ
12 וְלַאֲבֹתֶיךָ וְנָתָנָהּ לָךְ׃ וְהַעֲבַרְתָּ כָל־פֶּטֶר־רֶחֶם לַיהוָה

8. *tell thy son.* The Rabbis derive from this verse the law that every father should relate on the evening of Passover the story of the Deliverance to his children. The story itself, as formulated for recitation during the domestic service on the eve of Passover, is called *Haggadah shel Pesach*.

9. *and it shall be for a sign unto thee.* The Exodus is to be more than a mere annual celebration. Its eternal lessons are to be ever before the mind of the Israelite, by means of a " sign " upon the hand, and of a " memento " between the eyes. The reminders on arm and forehead are called *tephillin*, a late Heb. plural of תפלה, prayer. Four sections from the Torah (Ex. XIII, 1–10 ; 11–16 ; Deut. VI, 4–9 ; and XI, 13–21) are in the tephillin ; and " these four sections have been chosen in preference to all the other passages of the Torah, because they embrace the acceptance of the Kingdom of Heaven, the unity of the Creator, and the exodus from Egypt—fundamental doctrines of Judaism." (Sefer ha-Chinuch). The purpose of the tephillin is given in the Meditation recited before putting on the tephillin (Authorised Prayer Book, p. 15) :—

" Within these Tephillin are placed four sections of the Law, that declare the absolute unity of God, and that remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and lowest to deal with them according to his will. He hath commanded us to lay the Tephillin on the hand as a memorial of his outstretched arm ; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he ; and upon the head over against the brain, thereby

seen with thee, in all thy borders. 8. And thou shalt tell thy son in that day, saying, It is because of that which the LORD did for me when I came forth out of Egypt. 9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth : for with a strong hand hath the LORD brought thee out of Egypt. 10. Thou shalt therefore keep this ordinance in its season from year to year.

11. And it shall be when the LORD shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, 12. that thou shalt set apart unto the LORD

teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he."

The tephillin are not worn at night, nor on Sabbaths or Festivals, as these are themselves called " a sign " of the great truths symbolised by the tephillin. The commandment of tephillin applies to all male persons from their thirteenth birthday, when they attain their religious majority (*Barmitzvah*). On the Sabbath following that birthday, the Barmitzvah is called to the Law, publicly to acknowledge God as the Giver of the Torah.

10. *this ordinance.* Of the Passover.

in its season. Or, " appointed time," *i.e.* at the full moon of the month of Nisan.

from year to year. lit. " from days to days." The same Heb. idiom is found in Judges XI, 40.

11. *land of the Canaanite.* The term is general, and includes all the tribes of the land. The law of the redemption of the firstborn was to be obligatory after the conquest of the Holy Land.

12. *thou shalt set apart.* Heb. " cause to pass over," to the Lord ; *i.e.* thou shalt put it aside for the Lord, lest it be mixed with other beasts (Ibn Ezra).

51 ס וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל
מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם׃ פ שביעי

Cap. XIII. יג

יג
2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר
3 כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃ וַיֹּאמֶר
מֹשֶׁה אֶל־הָעָם זָכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יְצָאתֶם מִמִּצְרַיִם
מִבֵּית עֲבָדִים כִּי בְחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא
4 ה יֵאָכֵל חָמֵץ׃ הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב׃ וְהָיָה
כִּי־יְבִיאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי
וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לְךָ אֶרֶץ זָבַת חָלָב
6 וּדְבָשׁ וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה׃ שִׁבְעַת
7 יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה׃ מַצּוֹת
יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה

v. 28, because new precepts regarding the Passover have been introduced.

51. *the selfsame day.* The fifteenth of Nisan, after the night of the Passover.

Chap. XIII. Consecration of the Firstborn

2. *sanctify unto me.* Dedicate, devote unto Me; see Num. III, 13 and XVIII, 17, 18.

all the firstborn. Just as the annual celebration of the Passover served to remind the Israelites of the great Redemption, so the sanctification of every male firstborn would keep the memory fresh in every home blessed with a firstborn son. The rite is still remembered in Israel in the ceremony of "Redeeming the son" (*pidyon habben*) which is solemnised on the thirty-first day of the child's birth; see Authorised Prayer Book, p. 308. Firstborn Israelites keep the fourteenth day of Nisan as a fast, in commemoration of the miracle wrought for their ancestors.

51. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their hosts.* vii

CHAPTER XIII

13 1. And the LORD spake unto Moses, saying, 2. Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast : it is mine.

3. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage ; for by strength of hand the LORD brought you out from this place : there shall no leavened bread be eaten. 4. This day ye go forth in the month Abib. 5. And it shall be when the Lord shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. 7. Unleavened bread shall be eaten throughout the seven days ; and there shall no leavened bread be seen with thee, neither shall there be leaven

3–9. Repeated exhortation concerning the Passover Festival.

3. *remember this day.* Every year.

the house of bondage. lit. "the house of bondmen," *i.e.* the land where they were treated like slaves.

from this place. This phrase could only have been used at the exact stage when they were emancipated and as yet upon Egyptian soil.

43 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כָּל־בֶּן
44 נֵכָר לֹא־יֹאכַל בּוֹ׃ וְכָל־עֶבֶד אִישׁ מִקְנַת־כֶּסֶף וּמַלְתָּה
מה 46 אֹתוֹ אָז יֹאכַל בּוֹ׃ תּוֹשָׁב וְשָׂכִיר לֹא־יֹאכַל בּוֹ׃ בְּבַיִת אֶחָד
יֵאָכֵל לֹא־תוֹצִיא מִן־הַבַּיִת מִן־הַבָּשָׂר חוּצָה וְעֶצֶם לֹא־
47 48 תִשְׁבְּרוּ־בוֹ׃ כָּל־עֲדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ׃ וְכִי־יָגוּר אִתְּךָ
גֵּר וְעָשָׂה פֶסַח לַיהוָה הִמּוֹל לוֹ כָּל־זְכוּר וְאָז יִקְרַב
49 לַעֲשֹׂתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עָרֵל לֹא־יֹאכַל בּוֹ׃ תּוֹרָה
נ אַחַת יִהְיֶה לָאָזְרָח וְלַגֵּר הַגָּר בְּתוֹכְכֶם׃ וַיַּעֲשׂוּ כָּל־בְּנֵי
יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן כֵּן עָשׂוּ׃

43–51. Further Regulations regarding the Passover

43. *the ordinance of the passover.* Introduced here in consequence of what is said concerning the mixed multitude in *v.* 38 (Abarbanel).

no alien eat thereof. The non-Israelite, who has not chosen to enter the Covenant of Abraham, as well as the man whose deeds have alienated him from his Father in Heaven (Rashi), were not to partake of the paschal meal. It is to be a distinctly Israelite observance.

44. *servant.* However, a foreigner who as a bought servant permanently enters the family circle of an Israelite, may become a full member of Israel, and, therefore, partake of the Passover.

when thou hast circumcised him. "With his consent" (Ibn Ezra). He cannot be forced to embrace the faith of Israel. Circumcision and Passover belong together; the former is the sign of Israel's election, and of God's covenant with His people; the latter is a sign of the fulfilment of the covenant on God's part (Talmud).

45. *a sojourner. i.e.* an alien who is his own master; as distinguished from "an hired servant" who, as a rule, is also merely a temporary resident in Israel. The bought slave, however, who has consented to circumcision shares the religious privileges of the born Israelite.

43. And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no alien eat thereof. 44. but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45. A sojourner and an hired servant shall not eat thereof. 46. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. 47. All the congregation of Israel shall keep it. 48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. 49. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

46. *in one house.* *i.e.* in one company (Rashi).

49. *the stranger that sojourneth among you.* See *v.* 19. According to Ibn Ezra, the stranger referred to here is the *ger tzedek*, the "righteous proselyte." The principle of this injunction—*one law shall be to him that is homeborn, and unto the stranger that sojourneth among you*—has an application in Jewry beyond the sphere of ritual practice. (See especially Lev. XXIV, 22). It is dominant not only in Jewish moral conduct, but also in the civil legislation of Israel; and, in consequence, Jewish law recognises no distinction in civil rights between native and alien. Only recently this verse was recommended for selection as the motto of the Congress for the Protection of Minority Populations in European Countries.

50. *thus did all the children of Israel.* A repetition of

38 רַגְלִי הַגְּבָרִים לְבַד מִשֶּׁף׃ וְגַם־עֵרֶב רַב עָלָה אִתָּם וְצֹאן
39 וּבָקָר מִקְנֶה כָּבֵד מְאֹד׃ וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא
מ יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם׃ וּמוֹשַׁב בְּנֵי
יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרָיִם שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת
41 שָׁנָה׃ וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי
בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל־צִבְאוֹת יְהוָה מֵאֶרֶץ מִצְרָיִם׃
42 לֵיל שִׁמֻּרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם הוּא־
הַלַּיְלָה הַזֶּה לַיהוָה שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃ פ

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39. v הגי רסה

conceiving the departure at one time and in one place, of such a large body of men; but the event has its parallels in history. At the close of the 18th century, 400,000 Tartars started in a single night from the confines of Russia towards the Chinese borders.

on foot that were men. All the males who could march.

38. *a mixed multitude.* The mass of non-Israelite strangers, including slaves and prisoners of war, who took advantage of the panic to escape from Egypt. They were not a desirable class of associates, as appears from Num. xi, 4, 5.

flocks, and herds. The Israelites were not all slave-labourers, but also nomad tribes possessing cattle.

39. *any victual.* Other than the dough.

40. *four hundred and thirty years.* In Gen. xv, 13, the period of affliction is foretold, and was to be four hundred years, beginning—according to Rabbinic tradition—with the birth of Isaac. The thirty years not accounted for, are supposed to refer to the years that elapsed between the vision when the affliction was foretold and the birth of Isaac (Luzzatto). Others refer these 30 years to the exploit of the Ephraimites who, according to the Book of Chronicles, made a raid out of Egypt a generation before the Exodus.

on foot that were men, beside children. 38. And a mixed multitude went up also with them ; and flocks, and herds, even very much cattle. 39. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened ; because they were thrust out of Egypt, and could not tarry neither had they prepared for themselves any victual. 40. Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years. 41. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 42. It is a night of watching unto the LORD for bringing them out from the land of Egypt : this is that night of the LORD to be much observed of all the children of Israel throughout their generations.

Of these four hundred and thirty years, the Rabbis state, the Israelites were in Egypt for a period of 210 years. This accords with the narrative of Exodus, and with the genealogies given in chap. VI.

41. *the selfsame day.* The fifteenth of Nisan.

42. *of watching. i.e.* of keeping in mind. Heb. *shimmurim ;* " of celebration," and, " of vigilance "—are alternative translations. " Because God shielded them, and did not suffer destruction to approach their houses, He ordered that the night be observed by all Israelites as a night of watching, a memorial of the night of redemption " (Ibn Ezra). It was the birthnight of the Israelite nation, and the whole history of Israel is stamped with its memory.

this is that night . . . of all. Or, " this same night is a night of watching unto the Lord for all " (RV Margin).

לַיְלָה הַזֶּה וְכָל־עֲבָדָיו וְכָל־מִצְרַיִם וַתְּהִי צְעָקָה גְּדֹלָה
31 כִּי־אֵין בַּיִת אֲשֶׁר אֵין־שָׁם מֵת: וַיִּקְרָא לְמֹשֶׁה
וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צְאוּ מִתּוֹךְ עַמִּי גַּם־אַתֶּם גַּם־
32 בְּנֵי יִשְׂרָאֵל וּלְכוּ עִבְדוּ אֶת־יְהוָה כִּדַבֶּרְכֶם: גַּם־צֹאנְכֶם
גַּם־בְּקַרְכֶם קְחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וָלֵכוּ וּבֵרַכְתֶּם גַּם־אֹתִי:
33 וַתֶּחֱזַק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ כִּי
34 אָמְרוּ כֻּלָּנוּ מֵתִים: וַיִּשָּׂא הָעָם אֶת־בְּצֵקוֹ טֶרֶם יֶחְמָץ
לה מִשְׂאֲרֹתָם צְרֻרֹת בְּשִׂמְלֹתָם עַל־שִׁכְמָם: וּבְנֵי־יִשְׂרָאֵל
עָשׂוּ כִּדְבַר מֹשֶׁה וַיִּשְׁאֲלוּ מִמִּצְרַיִם כְּלֵי־כֶסֶף וּכְלֵי זָהָב
36 וּשְׂמָלֹת: וַיהוָה נָתַן אֶת־חֵן הָעָם בְּעֵינֵי מִצְרַיִם וַיַּשְׁאִלוּם
וַיְנַצְּלוּ אֶת־מִצְרָיִם: פ
37 וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמְסֵס סֻכֹּתָה כְּשֵׁשׁ־מֵאוֹת אֶלֶף

צ' דגושה v. 31.

30. *a great cry.* A frantic wail of agony, the wild cry of Eastern bereavement, through the whole land.

not a house. Of the Egyptians.

31. *and he called. i.e.* Pharaoh ; cf. x, 28.

from among my people. Even in Goshen the Israelites were in Pharaoh's land and among his people. Many Israelites, however, were doing slave-labour in various parts of Egypt.

32. *and bless me also.* Pray on my behalf when you worship your God ; intercede for me that no further plague come upon me because of you.

33. *were urgent upon the people.* Fearing that new plagues might follow, unless the Israelites were sent away without further delay.

34. *kneadingtroughs.* These would be a necessity in the wilderness, and would be light and portable.

clothes. Or, " mantles."

35. *asked of the Egyptians.* See III, 22. The command to ask gifts from the Egyptians had been given to the people some time before their departure.

was a great cry in Egypt ; for there was not a house where there was not one dead. 31. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel ; and go, serve the LORD, as ye have said. 32. Take both your flocks and your herds, as ye have said, and be gone ; and bless me also. 33. And the Egyptians were urgent upon the people, to send them out of the land in haste ; for they said, We be all dead men. 34. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. 35. And the children of Israel did according to the word of Moses ; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment : 36. and the LORD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

37. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand

36. *and they spoiled the Egyptians.* Render, " and they *saved* the Egyptians," from hatred and revengeful feelings. See, and read carefully, note on III, 22.

37–51. OUT OF EGYPT

37. *Rameses.* See I, 11.

Succoth. The place has been identified with Thuku, either another name for Pithom, or in its immediate neighbourhood.

six hundred thousand. A round number, representing the 603,550 of Num. I, 46. There are no doubt difficulties in

24 וּשְׁמַרְתֶּם אֶת־הַדָּבָר הַזֶּה לְחָק־לְךָ וּלְבָנֶיךָ עַד־עוֹלָם׃
כה וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר
26 דִּבֶּר וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת׃ וְהָיָה כִּי־יֹאמְרוּ
27 אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם׃ וַאֲמַרְתֶּם זֶבַח־
פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם
בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃
28 וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
ששי 29 וְאַהֲרֹן כֵּן עָשׂוּ׃ ס וַיְהִי בַּחֲצִי הַלַּיְלָה וַיהוָה הִכָּה כָל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר
ל הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה׃ וַיָּקָם פַּרְעֹה

הפ׳ דגושה .v. 27

24. *ye shall observe this thing.* Cf. *v.* 17. The reference here is to the Passover celebration, and not to the sprinkling of the blood, which was restricted to the Passover in Egypt at the time of the Exodus.

25. *when ye be come to the land. i.e.* of Canaan. The sacrifice of the paschal lamb was to be a regular institution in the land of Canaan, after its conquest by Israel.

as he hath promised. To Abraham ; Gen. xii, 1, 7.

keep this service. In connection with the paschal lamb.

26. *your children shall say.* The children of successive generations are to be instructed at Passover as to the origin and significance of the Festival. In the Seder service on the first two nights of Passover, this command has found its solemn realisation. In it we have history raised to religion. The youngest child present asks the Questions, which are answered by a recitation of the events that culminated in the original institution of Passover. Education in the home is thus as old as the Hebrew people ; see Gen. xviii, 19.

what mean ye by this service? By the religious rites and ceremonies in connection with the Passover, intended to keep the memory of the wonderful deliverance alive in the hearts of the Israelites. Since the destruction of the Temple, the Questions of the child are concerned with the distinctive features of the Seder meal.

observe this thing for an ordinance to thee and to thy sons for ever. 25. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26. And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27. that ye shall say, It is the sacrifice of the LORD'S passover, for that he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28. And the children of Israel went and did so; as the LORD had commanded Moses and Aaron, so did they.* vi

29. And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there

27. *delivered our houses.* The children of future generations are to consider that their freedom is associated with that of their ancestors in Egypt.

the people bowed . . . worshipped. When they heard the promise of Redemption and of the future inheritance of Canaan (Rashi).

28. *went and did so.* They prepared for the Passover celebration.

29–36. THE LAST PLAGUE, AND ISRAEL'S DEPARTURE

29. *the captive that was in the dungeon.* In XI, 5, "the maidservant that is behind the mill."

19 בָּעֲרֶב׃ שִׁבְעַת יָמִים שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם כִּי | כָּל־
אֹכֵל מַחְמֶצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעֲדַת יִשְׂרָאֵל בַּגֵּר
כ וּבְאֶזְרַח הָאָרֶץ׃ כָּל־מַחְמֶצֶת לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם
חמישי פ
תֹּאכְלוּ מַצּוֹת׃
21 וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מְשְׁכוּ וּקְחוּ
22 לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח׃ וּלְקַחְתֶּם אֲגֻדַּת
אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר־בַּסַּף וְהִגַּעְתֶּם אֶל־הַמַּשְׁקוֹף
וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם אֲשֶׁר בַּסַּף וְאַתֶּם לֹא תֵצְאוּ
23 אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר׃ וְעָבַר יְהוָה לִנְגֹּף אֶת־מִצְרַיִם
וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח
יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף׃

קמץ בסגולתא v. 22.

19. *that which is leavened.* Heb. *machmetzeth ; i.e.* anything which leavens ; not merely *chametz*, leavened food.

sojourner. Heb. *ger.* The resident alien. "He was not directed or compelled to assume a religious duty of Israel, but he was prevented from interfering with the religious practices of Israel" (Sulzberger). In later Hebrew law, the resident alien is either a *ger tzedek*, a righteous proselyte, who has been received into the covenant of Abraham, and thereby enjoys the same privileges and obligations as the born Israelite ; or *ger toshab* or *sha'ar*, "the stranger of the gate," the alien squatter who remains outside the religious life of Israel, but who has undertaken to adhere to the seven Noachic laws that are binding upon all men who desire to live in human society ; see *Genesis*, p. 81.

20. *in all your habitations.* Even out of Palestine, where there was no paschal lamb offered up, the observance of the Passover festival is obligatory.

21–28. Moses communicates the laws of Passover to the elders.

21. *draw out.* The elders should tell the people to draw the lamb out of the fold.

days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. 20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.* v

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. 22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning. 23. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24. And ye shall

take you. If you have none, buy your lamb (Rashi).

according to your families. *i.e.* a lamb for a household; see *v.* 3 and 4.

22. *hyssop.* Heb. *ezob.* A few bunches of this plant could be used as a sponge to take up a liquid. It became a symbol for spiritual purification from sin (Ps. LI, 7).

strike. lit. "make it touch."

none of you shall go out. But ye shall all be ready to answer the call to Freedom.

23. *smite the Egyptians.* Their firstborn.

will pass over the door. Sparing those within; see *v.* 13.

the destroyer. The destroying angel; as in II Sam. XXIV, 16.

הַיּוֹם הַזֶּה לָכֶם לְזִכָּרוֹן וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה לְדֹרֹתֵיכֶם
מו חֻקַּת עוֹלָם תָּחָגֻּהוּ: שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ אַךְ בַּיּוֹם
הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאֹר מִבָּתֵּיכֶם כִּי ו כָּל־אֹכֵל חָמֵץ
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יוֹם
16 הַשְּׁבִעִי: וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־יֵעָשֶׂה בָהֶם
אַךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם:
17 וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־
צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה
18 לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם: בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ
בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ

14–20. Regulations for the Passover Festival

14. *for a memorial.* In the future. The regulations so far concerned the Passover in Egypt (*v.* 1–13); now (*v.* 14–20) the precepts for its future celebration are given.

ye shall keep it. i.e. the anniversary of the paschal sacrifice as an annual festival of seven days marked by eating unleavened bread.

forever. Israel still keeps it.

15. *even the first day . . . leaven out of your houses.* Better, *Of a surety on the first day ye shall have removed the leaven from your houses* " (Mendelssohn). The leaven is therefore removed and symbolically destroyed by fire (ביעור חמץ) on the forenoon of the day before Passover. The Rabbis have also instituted a search for leaven (בדיקת חמץ) on the preceding evening. Leaven is the symbol of corruption, passion and sin.

soul. Person.

shall be cut off from Israel. See Gen. xvii, 14. Not put

day shall be unto you for a memorial, and ye shall keep it a feast to the LORD: throughout your generations ye shall keep it a feast by an ordinance for ever. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16. And in the first day there shall be to you an holy convocation, and in the seventh day an holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. 18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven

to death, but cast out from the congregation of Israel, becoming like one of the heathens.

16. *holy convocation.* A holy festival. The term is no doubt derived from the fact that originally the worshippers were called together for the celebration of a festival.

save that which every man must eat. The preparation of food for man or beast is permitted on the Festival when it occurs on a week day. This constitutes the main difference between Sabbath and Festival.

17. *have I brought.* Better, *I shall have brought out* (Mendelssohn).

18. *at even.* The Jewish day begins with the preceding evening, and terminates at evening.

11 מִמֶּנּוּ עַד־בֹּקֶר וְהַנּוֹתָר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ: וְכָכָה
תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקֲלְכֶם
12 בְּיֶדְכֶם וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַיהוָה: וְעָבַרְתִּי
בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
13 שְׁפָטִים אֲנִי יְהוָה: וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים
אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹא־
14 יִהְיֶה בָכֶם נֶגֶף לְמַשְׁחִית בְּהַכֹּתִי בְּאֶרֶץ מִצְרָיִם: וְהָיָה

מלעיל v. 11.

10. *that which remaineth of it.* Was not to be used for an ordinary meal, and was not to be thrown away disrespectfully ; it was to be burned instead.

11. *loins girded.* The long and loose robes worn by the people of the East were fastened up round the waist with a girdle when proceeding on a journey. These and the following instructions apply only to the Passover in Egypt, not to any succeeding Passover celebration.

shoes on your feet. Ready for travel. The shoe or sandal was not generally worn in the house.

staff in your hand. Essential for the traveller in the desert.

eat it in haste. As they might have to commence their journey at any moment.

the LORD'S *passover.* Better, *a passover unto the* LORD (M. Friedlander) ; *i.e.* a paschal sacrifice in honour of the Lord (Mendelssohn). The word *pesach*, " passover," here means the paschal lamb ; and is derived from the verb *pasach*, " to pass over," to protect and deliver ; see *v.* 13.

12. *for I will go through the land of Egypt.* cf. XI, 4. " The power of God will fearfully manifest itself in the land ; His majesty will create terror ; His justice will produce awe and veneration—and *thus* He will pass through the land " (Kalisch).

against all the gods of Egypt. In smiting the firstborn of all living beings, man and beast, God smote objects

shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. 11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the LORD'S passover. 12. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements: I am the LORD. 13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. 14. And this

of Egyptian worship. Not a single deity of Egypt was unrepresented by some beast.

I am the LORD. Further evidence that this phrase in VI, 2 means an assertion of power, and not the revelation of a new Name.

13. *to you.* For you, in your interest.

a token. A pledge of mercy. The sight of the blood will strengthen your hearts, when ye hear the cry of the Egyptians as their firstborn die by the hand of the angel of destruction (Ibn Ezra and Reggio).

when I see the blood. "Everything is revealed before Him, but the Holy One, blessed be He, said: I will direct My eye to see whether you are occupied in obeying My precepts, and then I will spare you" (Rashi).

I will pass over you. Or, "I will spare you'" (Targum); "I will protect you" (Septuagint). The Heb. verb פסח combines the idea of passing over and sparing.

there shall no plague be upon you. The angel of destruction will not have permission to bring the plague upon you (Reggio).

בֵּיתוֹ בִּמְכִסַּת נְפָשֹׁת אִישׁ לְפִי אָכְלוֹ תָּכֻסּוּ עַל־הַשֶּׂה׃
ה שֶׂה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים וּמִן־
6 הָעִזִּים תִּקָּחוּ׃ וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר
יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כֹּל קְהַל עֲדַת־יִשְׂרָאֵל בֵּין
7 הָעַרְבָּיִם׃ וְלָקְחוּ מִן־הַדָּם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזֹת וְעַל־
8 הַמַּשְׁקוֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם׃ וְאָכְלוּ
אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים
9 יֹאכְלֻהוּ׃ אַל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבֻשָּׁל בַּמַּיִם כִּי
י אִם־צְלִי־אֵשׁ רֹאשׁוֹ עַל־כְּרָעָיו וְעַל־קִרְבּוֹ׃ וְלֹא־תוֹתִירוּ

ז. v. בי טעמים

according to every man's eating. Small children and the very aged who cannot eat even the small obligatory quantity (כזית) were not to be reckoned among the number.

5. *without blemish.* Faultless, like all animals for sacrifice ; Lev. xxii, 19, 21.

male. As in the case of a burnt-offering ; Lev. i, 3, 10.

of the first year. lit. "the son of a year." The Rabbis take this to mean, within the first year of its birth ; Lev. ix, 3. "This tender age, the type of innocence, made it peculiarly adapted for a sacrifice of the Covenant to be concluded between God and Israel as a nation" (Kalisch).

6. *at even.* Better, *towards even* (M. Friedlander); lit. "between the two evenings." According to the Talmud the "first evening" is the time in the afternoon when the heat of the sun begins to decrease, about 3 o'clock ; and the "second evening" commences with sunset. Josephus relates that the Passover sacrifice "was offered from the ninth to the eleventh hour," *i.e.* between 3 and 5 p.m.

7. *lintel.* The beam across the top of the doorway ; or, possibly the latticed window which was commonly placed over a doorway in an Egyptian house (Rawlinson).

8. *the flesh.* Of the paschal lamb.

in that night. Following the fourteenth day of Nisan.

roast with fire. Because of the haste when they would leave Egypt.

according to every man's eating ye shall make your count for the lamb. 5. Your lamb shall be without blemish, a male of the first year: ye shall take it from the sheep, or from the goats: 6. and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it at even. 7. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. 8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10. And ye

unleavened bread. "Because they could prepare it hastily" (Maimonides); symbolic of the haste with which the Israelites left Egypt when there was no time for their dough to leaven. In Deut. XVI, 3, the "unleavened bread" (Heb. *matzoth*, plural of *matzah*) is called the "bread of affliction."

bitter herbs. Heb. *merorim*, plural of *maror*. To symbolise the bitterness of the Egyptian bondage; I, 14.

9. *eat not of it raw.* As was the custom of many heathen peoples at their sacrifices.

nor sodden at all with water. The lamb was not to be boiled, because this would make the dismemberment of the animal indispensable.

with water. This addition is necessary, as without it the verb בשל means "to roast." The expression ובשלת in Deut. XVI, 7, in regard to the paschal-lamb, receives its proper explanation by II Chron. XXXV, 13, where it is said that they *roasted* (ויבשלו) the paschal-lamb in fire (Kalisch). It is not to be divided, but to be roasted whole. This rite was probably intended to represent the perfect unity of Israel as a nation. One meal, at one table, eaten whole and eaten entirely (nothing left till the morning).

3 הַשָּׁנָה: דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשֹׂר לַחֹדֶשׁ
4 הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָבֹת שֶׂה לַבָּיִת: וְאִם־
יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׂה וְלָקַח הוּא וּשְׁכֵנוֹ הַקָּרֹב אֶל־

beneficent dealings with you and you will be heedful to fear, love and serve Me" (Bechor Shor). The redemption from Egypt is to be both in deed and in word "epoch-making." The Exodus was to mark the beginning of a new era; and not only the years in the national history were to be counted from it (see XVI, 1; XIX, 1; Num. I, 1; I Kings VI, 1), but also the months of each year were to be counted from the first month of Israel's Freedom. Israel is now given a new Calendar, thus making the break with Egypt complete.

The ordinary Jewish year consists of twelve lunar months of a little more than 29½ days each, with every new moon (Rosh Chodesh) a minor festival. As, on the one hand, twelve lunar months total only a little more than 354⅓ days, eleven days less than the solar year which consists, roughly, of 365¼ days; and, on the other hand, the Festivals had to be celebrated in their seasons according to the solar year—Passover in spring, Pentecost in summer, and Tabernacles in autumn—it was essential to harmonise the lunar and solar years. This was done by the "intercalation," or introduction, of an extra month Adar, which made that year a leap year. There are seven such leap years, of thirteen months each, in every cycle of nineteen years. But years, whether ordinary years or leap years, have not a uniform duration in the Jewish reckoning. According as the months of Kislev and Cheshvan have 29 or 30 days, ordinary years vary between 353, 354 and 355 days, and leap years between 383, 384 and 385 days. By these means the mathematical exactness of the Jewish Calendar was secured. A renowned non-Jewish scholar declared, "There is nothing more perfect than the calculation of the Jewish year" (Scaliger).

unto you. Heb. לכם. The Rabbis emphasize this word, and deduce from it that the exact fixation of the Festivals is in the hands of Israel and his ancient religious guides. In

be the first month of the year to you. 3. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household: 4. and if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls;

Biblical and early Talmudic times, the Sanhedrin fixed the new moons by actual observation, and the dates were announced by messengers from Jerusalem to surrounding countries. Later, the dates were determined by astronomical calculation. Religious considerations decided which year was to be a leap year, and when the months of Kislev and Chesvan were to be "long" (having 30 days) or "short" (29 days). Furthermore, Rosh Hashanah could never be a Sunday, Wednesday or Friday (לא אדו ראש השנה), which rule secured, among other things, that the Day of Atonement did not either immediately precede or immediately follow the Sabbath.

3. *unto all the congregation of Israel.* Hitherto Moses and Aaron had been God's ambassadors to Pharaoh; they now become God's ambassadors to Israel. The "congregation of Israel," *adath Yisrael*, is the term for the community as a religious entity.

in the tenth day of this month. Only on this occasion was the paschal lamb to be chosen on the tenth of the month.

according to their fathers' houses. A "father's house" is here synonymous with *mishpachah*, a family. The Passover is to be the specific *family* festival of Israel. And it is noteworthy that the first ordinance of the Jewish religion was a domestic service. A nation is strong so far as it cherishes the domestic sanctities.

4. *if the household be too little for a lamb. i.e.* too few to consume it at a sitting. "If, however, the men of the house are less than ten" (Jerusalem Targum). Had a family of two or three been compelled to take a lamb, a considerable quantity would have been wasted; see *v.* 10.

souls. Persons.

וְעַד־בְּהֵמָה לְמַעַן תֵּדְעוּן אֲשֶׁר יַפְלֶה יְהוָה בֵּין מִצְרַיִם
8 וּבֵין יִשְׂרָאֵל: וְיָרְדוּ כָל־עֲבָדֶיךָ אֵלֶּה אֵלַי וְהִשְׁתַּחֲוּוּ־לִי
לֵאמֹר צֵא אַתָּה וְכָל־הָעָם אֲשֶׁר־בְּרַגְלֶיךָ וְאַחֲרֵי־כֵן אֵצֵא
9 וַיֵּצֵא מֵעִם־פַּרְעֹה בָּחֳרִי־אָף: ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
לֹא־יִשְׁמַע אֲלֵיכֶם פַּרְעֹה לְמַעַן רְבוֹת מוֹפְתַי בְּאֶרֶץ
י מִצְרָיִם: וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת־כָּל־הַמֹּפְתִים הָאֵלֶּה
לִפְנֵי פַרְעֹה וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא־שִׁלַּח אֶת־
בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ: ס

Cap. XII. יב

יב
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:
2 הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי

dog shall bark at them—a proverbial expression indicating safety and peace.

8. *shall come down*. From the Palace. Moses had been told not to see the king again (x, 28). He will not, therefore, be sent for ; but the courtiers will be sent in haste to Moses to grant all that he had demanded.

in hot anger. Because of the words, " see my face no more" that the king had addressed to him (x, 28).

9. *and the* Lord *said*. All that had hitherto happened to Pharaoh, as well as the effect of the miracles upon him, is here briefly restated. This summary marks the close of one principal division of the Book of Exodus.

Chapter XII

THE INSTITUTION OF THE PASSOVER

The deliverance from Egypt is to be not only from physical but also from spiritual slavery. Israel is to be freed from all heathen influences and consecrated to the service of God. These commandments concerning the Passover open the religious legislation of the Torah. The occasion when they were given, and the manner in which they were enjoined, emphasise the basic importance of that Festival in the life

against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger.

9. And the LORD said unto Moses, Pharaoh will not hearken unto you: that my wonders may be multiplied in the land of Egypt. 10. And Moses and Aaron did all these wonders before Pharaoh: and the LORD made Pharaoh's heart strong, and he did not let the children of Israel go out of his land.

CHAPTER XII

12 1. And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2. This month shall be unto you the beginning of months: it shall

and history of Israel. "The Exodus from Egypt is not only one of the greatest events and epochs in the history of the Jews, but one of the greatest events and epochs in the history of the world. To that successful escape, Europe, America and Australia are as much indebted as the Jews themselves. And the men of Europe, the men of America, and the men of Australia might join with us Jews in celebrating that feast of the Passover" (C. G. Montefiore).

2. *this month.* The month of "Abib," or Nisan, in which the deliverance was about to take place.

the beginning of months. "The first month of your Freedom shall be made the first in reckoning the months, so that you reckon your time from the hour of Freedom. In this way will ye remember the hour of Freedom, and also My

2 נָ֣א וְיִשְׁאֲל֣וּ אִ֤ישׁ מֵאֵת֙ שְׁכֵנ֔וֹ וְאִשָּׁ֥ה מֵאֵת֖ שְׁכֶנְתָּ֑הּ כְּלֵי־כֶ֥סֶף וּכְלֵי
3 זָהָֽב׃ וַיִּתֵּ֨ן יְהוָ֜ה אֶת־חֵ֣ן הָעָ֗ם בְּעֵינֵ֛י מִצְרָ֖יִם גַּם֙ הָאִ֣ישׁ
מֹשֶׁ֔ה גָּד֥וֹל מְאֹ֖ד בְּאֶ֣רֶץ מִצְרַ֑יִם בְּעֵינֵ֥י עַבְדֵי־פַרְעֹ֖ה וּבְעֵינֵ֥י
רביעי 4 הָעָֽם׃ ס וַיֹּ֣אמֶר מֹשֶׁ֗ה כֹּ֚ה אָמַ֣ר יְהוָ֔ה כַּחֲצֹ֥ת הַלַּ֖יְלָה אֲנִי
ה יוֹצֵ֥א בְתוֹךְ־מִצְרָֽיִם׃ וּמֵ֣ת כָּל־בְּכ֣וֹר׀ בְּאֶ֣רֶץ מִצְרַ֗יִם
מִבְּכֹר֙ פַּרְעֹ֣ה הַיֹּשֵׁ֣ב עַל־כִּסְא֔וֹ עַד֙ בְּכֹ֣ר הַשִּׁפְחָ֔ה אֲשֶׁ֖ר
6 אַחַ֣ר הָרֵחָ֑יִם וְכֹ֖ל בְּכ֥וֹר בְּהֵמָֽה׃ וְהָיְתָ֥ה צְעָקָ֛ה גְּדֹלָ֖ה
בְּכָל־אֶ֣רֶץ מִצְרַ֑יִם אֲשֶׁ֤ר כָּמֹ֙הוּ֙ לֹ֣א נִהְיָ֔תָה וְכָמֹ֖הוּ לֹ֥א
7 תֹסֵֽף׃ וּלְכֹל֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לֹ֣א יֶחֱרַ֥ץ כֶּ֖לֶב לְשֹׁנ֑וֹ לְמֵאִ֣ישׁ

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6. ר׳ שמעון כמה בענין

thrust you out hence altogether. Moses thus learns that the last plague would be followed by an immediate departure; and this gave him time to devise measures of preparing the Israelites for the journey.

2. *let them ask*. They were, however, to leave Egypt where they had lived for so many centuries without any bitter memories of the Egyptian people. See note on III, 21.

3. *gave the people favour*. And, therefore, the Egyptians were most generous and friendly in the way they parted with the Israelites; see the explanation of Deut. XV, 14 in note on III, 21.

was very great. *i.e.* had gained a great reputation, because of the visitations; and, especially, by the care he had taken to warn them, and, so far as was possible, to save them from suffering. This conduct elicited their kindliest feelings towards the people of Moses.

4. *Moses said*. To Pharaoh, in answer to his ultimatum, X, 28.

will I go out. Onkelos renders, "I will reveal Myself."

5. *that sitteth upon his throne*. This phrase refers to Pharaoh, and not to the eldest son.

you out hence altogether. 2. Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.* iv

4. And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 5. and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle. 6. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. 7. But against any of the children of Israel shall not a dog move his tongue,

firstborn of the maidservant. The meanest person in the kingdom is contrasted with the noblest. Grinding the corn, the lowest drudgery, was the work of women, slaves and captives. The hand-mill is still in daily use in practically every Eastern or East European village.

firstborn of cattle. The plague of the cattle described in IX, 6 was limited to the "cattle which are in the field." The Heb. words for cattle in IX, 6 is *mikneh*, whereas here the word *behemah* is used. The Egyptians paid Divine honours to various animals; and the firstborn of all these beasts were to be doomed.

6. *a great cry.* The freedom with which Orientals give vent to their emotions is well known. Stuart Poole reports that during the great plague of cholera in 1848, he heard the cries of the women in Cairo two miles off.

7. *shall not a dog move his tongue.* Not so much as a

כה טַפְּכֶם יֵלֵךְ עִמָּכֶם: וַיֹּאמֶר מֹשֶׁה גַּם־אַתָּה תִּתֵּן בְּיָדֵנוּ וְזְבָחִים
26 וְעֹלֹת וְעָשִׂינוּ לַיהוָה אֱלֹהֵינוּ: וְגַם־מִקְנֵנוּ יֵלֵךְ עִמָּנוּ לֹא
תִשָּׁאֵר פַּרְסָה כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד אֶת־יְהוָה אֱלֹהֵינוּ
27 וַאֲנַחְנוּ לֹא־נֵדַע מַה־נַּעֲבֹד אֶת־יְהוָה עַד־בֹּאֵנוּ שָׁמָּה: וַיְחַזֵּק
28 יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא אָבָה לְשַׁלְּחָם: וַיֹּאמֶר־לוֹ פַּרְעֹה
לֵךְ מֵעָלַי הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת פָּנַי כִּי בְיוֹם
29 רְאֹתְךָ פָנַי תָּמוּת: וַיֹּאמֶר מֹשֶׁה כֵּן דִּבַּרְתָּ לֹא־אֹסֵף עוֹד
רְאוֹת פָּנֶיךָ: פ

Cap. XI. יא

יא
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עוֹד נֶגַע אֶחָד אָבִיא עַל־פַּרְעֹה
וְעַל־מִצְרַיִם אַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם מִזֶּה כְּשַׁלְּחוֹ כָּלָה

ט. 29. פתח באתנח

your little ones also. Pharaoh offers a greater concession than before, a step further on the way to complete capitulation. The entire people may now go. Their cattle, however, he desires them to leave behind as a security for their return. Moses refuses to listen to compromise.

25. *sacrifices.* Part of which was consumed on the altar, and part eaten by the worshippers.

burnt offerings. Were wholly burnt on the altar.

26. *not an hoof be left behind.* Moses emphasises his intention of not bringing Israel back to Egypt.

with what we must serve the Lord. We do not know what kind of animals are to be used for the sacrifice, neither do we know how many (Ibn Ezra).

28. *see my face no more.* Seek no more admittance to my presence; cf. II Sam. xiv, 24, 28; II Kings xxv, 19. When they once more met, it was the king that changed his purpose; and on *his* face, not on that of Moses, was the pallor of impending death. In his negotiations with Pharaoh, Moses was ever ready to intercede; he never "reviles the ruler," nor transgresses the limits of courtesy towards the king; yet he never falters nor compromises. Throughout, the dignified bearing is with Moses, the meanness and shame with Pharaoh who begins by insulting him,

your herds be stayed: let your little ones also go with you. 25. And Moses said, Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 27. But the LORD made Pharaoh's heart strong, and he would not let them go. 28. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. 29. And Moses said, Thou hast spoken well; I will see thy face again no more.

CHAPTER XI

11 1. And the LORD said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust

goes on to impose on him, and ends by an ignominious surrender, to be followed by treachery and abject defeat on the shores of the Red Sea (Chadwick).

29. *spoken well.* Further interviews would be useless.

I will see thy face again no more. But before Moses leaves the king's presence, he announces to him the tenth plague (XI, 4), and then leaves him for the last time (XI, 8).

CHAPTER XI. THE WARNING OF THE LAST PLAGUE

1. *the* LORD *said.* Or, "had said" (Ibn Ezra). The tense is pluperfect and *v.* 1–3 are parenthetical, having been communicated to Moses on a previous occasion.

21 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־הַשָּׁמַיִם וְיִהִי חֹשֶׁךְ עַל־
22 אֶרֶץ מִצְרָיִם וְיָמֵשׁ חֹשֶׁךְ: וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמָיִם
23 וַיְהִי חֹשֶׁךְ־אֲפֵלָה בְּכָל־אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים: לֹא־רָאוּ
אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים וּלְכָל־
שלישי 24 בְּנֵי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבֹתָם: וַיִּקְרָא פַּרְעֹה אֶל־מֹשֶׁה
וַיֹּאמֶר לְכוּ עִבְדוּ אֶת־יְהוָה רַק צֹאנְכֶם וּבְקַרְכֶם יֻצָּג גַּם־

21–23, Ninth Plague: Darkness

21. *darkness over the land of Egypt.* "Like the third and sixth plagues, it is inflicted unannounced; and the parleying, the driving of a bargain and then breaking it, by which the eighth was attended, is quite enough to account for this" (Chadwick).

This plague would especially affect the spirits of the Egyptians, whose chief object of worship was Ra, the sun-God. Merenphtah is depicted in a sculptured effigy with the inscription, "He adores the sun."

darkness which may be felt. Explained as an aggravation of the *khamsin*, or "wind of the desert," which is not uncommon in Egypt, and is accompanied by weird darkness, beyond that of our worst fogs (Rawlinson). The following verses are from the wonderful description of the plague of Darkness in Wisdom of Solomon xvii.

"No force of fire prevailed to give them light, neither were the bright flames of the stars strong enough to illumine that gloomy night;

For wickedness, condemned by a witness within, is a coward thing; and being pressed hard by conscience, always forecasteth the worst lot;

Whether there were a whistling wind, or a melodious noise of birds among the spreading branches, or a measured fall of water running violently:

All these things paralysed them with terror; but for thy saints there was great light."

23. *they saw not one another.* lit. "man did not see his brother."

neither rose any from his place. Too terrified to move.

had light in their dwellings. *i.e.* in the land of Goshen.

21. And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. 22. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; 23. they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.* iii

24. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and

Prof. Mahler identifies the ninth plague with the solar eclipse of March 13, 1335 B.C.E. which darkened Egypt proper but did not extend *as a total eclipse* to Goshen; hence, "all the children of Israel had light in their habitations." (Thus, the eclipse of the sun on January 24, 1925, was not visible in the lower half of New York City—96th Street marking the southern limit of the path of totality.) Tradition states that the darkness took place of the first of Nisan, which then fell on a Thursday. If Mahler's identification is correct, we would know the exact date—Thursday, March 27, 1335 B.C.E.—of the Exodus. Prof. Mahler, furthermore, takes the words, "three days" at the end of *v.* 22, and joins them to *v.* 23; thus, "Three days they saw not one another, neither rose any from his place three days." Accordingly, the eclipse was on one day only, but its terrifying effects—the blank, utter paralysis of dread—lasted three days. Greek writers have left us graphic descriptions of the effects of eclipses, "when sore fear comes upon men." Herodotus tells us that a total eclipse of the sun in 585 B.C.E., during a battle between the Lydians and Medes, so terrified the combatants that they ceased fighting and concluded peace. When the spectators are "natives," a total eclipse of the sun is the occasion of remarkable scenes in which alarm and despair and anger are intermingled.

24. *called unto Moses.* After the darkness had passed away.

גְּבוּל מִצְרַיִם כָּבֵד מְאֹד לְפָנָיו לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ
טו וְאַחֲרָיו לֹא יִהְיֶה־כֵּן: וַיְכַס אֶת־עֵין כָּל־הָאָרֶץ וַתֶּחְשַׁךְ
הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ וְאֶת כָּל־פְּרִי הָעֵץ אֲשֶׁר
הוֹתִיר הַבָּרָד וְלֹא־נוֹתַר כָּל־יֶרֶק בָּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה
16 בְּכָל־אֶרֶץ מִצְרָיִם: וַיְמַהֵר פַּרְעֹה לִקְרֹא לְמֹשֶׁה וּלְאַהֲרֹן
17 וַיֹּאמֶר חָטָאתִי לַיהוָה אֱלֹהֵיכֶם וְלָכֶם: וְעַתָּה שָׂא נָא חַטָּאתִי
אַךְ הַפַּעַם וְהַעְתִּירוּ לַיהוָה אֱלֹהֵיכֶם וְיָסֵר מֵעָלַי רַק אֶת־
18 הַמָּוֶת הַזֶּה: וַיֵּצֵא מֵעִם פַּרְעֹה וַיֶּעְתַּר אֶל־יְהוָה: וַיַּהֲפֹךְ
19 יְהוָה רוּחַ־יָם חָזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקָעֵהוּ יַמָּה
כ סוּף לֹא נִשְׁאַר אַרְבֶּה אֶחָד בְּכֹל גְּבוּל מִצְרָיִם: וַיְחַזֵּק יְהוָה
אֶת־לֵב פַּרְעֹה וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל: פ

very grievous were they. See VIII, 20. The reference here is to the tremendous quantities of the locusts.

there were no such locusts as they. In Egypt.

neither after them shall be such. In Egypt. The last two phrases are to be taken as proverbial, hyperbolical expressions (Luzzatto); cf. II Kings XVIII, 5 and XXIII, 25. See also IX, 24.

15. *the land was darkened.* The expression is exact and graphic. Afar off the locusts appear like a heavy cloud hanging over the land. As they approach, they darken the atmosphere overhead and completely hide the sun.

not any green thing. Where such a swarm appears, they eat the land bare and everything green vanishes from the fields.

16. *and against you.* See IX, 27. Here the king confesses his double sin against God and against Israel.

17. *this death.* *i.e.* this pestilence, destructive of all food and sustenance.

19. *drove them into the Red Sea.* A swarm of locusts floats upon an easy breeze, but is beaten down by a storm; and if it touches water it perishes. Pliny also speaks of

very grievous were they; before them there were no such locusts as they, neither after them shall be such. 15. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt. 16. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. 17. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. 18. And he went out from Pharaoh, and intreated the LORD. 19. And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. 20. But the LORD made Pharaoh's heart strong, and he did not let the children of Israel go.

swarms of locusts carried away by the wind and cast into the sea. See Joel II, 20.

Red Sea. lit. "the sea of reeds." It may also originally have been the name of the fresh-water lake lying immediately to the North of the Red Sea. The name, Red Sea (Septuagint), has been variously derived from the corals within its waters, the colour of the mountains bordering its coasts, or the glow of the sky reflected on it.

20. After the removal of the plague, Pharaoh once again breaks faith.

9 הַחַלְכִים: וַיֹּאמֶר מֹשֶׁה בִּנְעָרֵינוּ וּבִזְקֵנֵינוּ נֵלֵךְ בְּבָנֵינוּ
י וּבְבְנוֹתֵינוּ בְּצֹאנֵנוּ וּבְבְקָרֵנוּ נֵלֵךְ כִּי חַג־יְהוָה לָנוּ: וַיֹּאמֶר
אֲלֵהֶם יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם וְאֶת־
11 טַפְּכֶם רְאוּ כִּי רָעָה נֶגֶד פְּנֵיכֶם: לֹא כֵן לְכוּ נָא הַגְּבָרִים
וְעִבְדוּ אֶת־יְהוָה כִּי אֹתָהּ אַתֶּם מְבַקְשִׁים וַיְגָרֶשׁ אֹתָם מֵאֵת
שני 12 פְּנֵי פַּרְעֹה: ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־אֶרֶץ
מִצְרַיִם בָּאַרְבֶּה וְיַעַל עַל־אֶרֶץ מִצְרַיִם וְיֹאכַל אֶת־כָּל־
13 עֵשֶׂב הָאָרֶץ אֵת כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד: וַיֵּט מֹשֶׁה אֶת־
מַטֵּהוּ עַל־אֶרֶץ מִצְרַיִם וַיהוָה נִהַג רוּחַ־קָדִים בָּאָרֶץ כָּל־
הַיּוֹם הַהוּא וְכָל־הַלָּיְלָה הַבֹּקֶר הָיָה וְרוּחַ הַקָּדִים נָשָׂא
14 אֶת־הָאַרְבֶּה: וַיַּעַל הָאַרְבֶּה עַל כָּל־אֶרֶץ מִצְרַיִם וַיָּנַח בְּכֹל

9. *we will go with our young.* There was nothing extraordinary in Moses' demand, as great festivals in Egypt were kept by the whole population.

10. *so be the* LORD *with you.* Pharaoh replies ironically, "May God be with you as assuredly as I will let you go."

evil is before you. Or, "evil is what ye purpose"; lit. "evil is before your face." The evil intention which you harbour, to leave Egypt for good with all your belongings, is standing plainly before your face; it is evident to all (Bechor Shor).

11. *not so.* As ye have said, to take your little ones with you (Rashi).

go now ye that are men. This policy of Pharaoh has more than once been imitated by Israel's oppressors. After the expulsion from Spain, 80,000 Jews took refuge in Portugal, "relying on the promise of the king. Spanish priests lashed the Portuguese into fury, and the king was persuaded to issue an edict which threw even that of Isabella into the shade. All the adult Jews were banished from Portugal; but first of all their children below the age of fourteen were taken from them to be educated as Christians. Then, indeed, the serene fortitude with which

9. And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. 10. And he said unto them, So be the LORD with you, as I will let you go, and your little ones: look to it; for evil is before you. 11. Not so: go now ye that are men, and serve the LORD; for that is what ye desire. And they were driven out from Pharaoh's presence.* ii

12. And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 13. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. 14. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt;

the exiled people had borne so many and such grievous calamities gave way, and was replaced by the wildest paroxysms of despair" (Lecky). And in our own day, the Soviet rulers extend considerable religious freedom *to adults*: religious instruction *to children*, however, is rigorously suppressed.

for that is what ye desire. This is what you asked for hitherto, to hold a sacrificial feast unto God; and for this men alone suffice. Moses, however, demanded from the first "Let my people go"—the entire people, and not the men only.

14. *the borders.* *i.e.* the territory.

וְלֹא יוּכַל לִרְאֹת אֶת־הָאָרֶץ וְאָכַל | אֶת־יֶתֶר הַפְּלֵטָה
הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמֵחַ לָכֶם
6 מִן־הַשָּׂדֶה: וּמָלְאוּ בָתֶּיךָ וּבָתֵּי כָל־עֲבָדֶיךָ וּבָתֵּי כָל־
מִצְרַיִם אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ מִיּוֹם
הֱיוֹתָם עַל־הָאֲדָמָה עַד הַיּוֹם הַזֶּה וַיִּפֶן וַיֵּצֵא מֵעִם פַּרְעֹה:
7 וַיֹּאמְרוּ עַבְדֵי פַרְעֹה אֵלָיו עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ
שַׁלַּח אֶת־הָאֲנָשִׁים וְיַעַבְדוּ אֶת־יְהוָה אֱלֹהֵיהֶם הֲטֶרֶם תֵּדַע
8 כִּי אֲבְדָה מִצְרָיִם: וַיּוּשַׁב אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־
פַּרְעֹה וַיֹּאמֶר אֲלֵהֶם לְכוּ עִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִי וָמִי

5. *they shall cover the face of the earth.* This is literally true of locusts. Lord Bryce thus describes a swarm of locusts :

" It is a strange sight, beautiful if you can forget the destruction it brings with it. The whole air, to twelve or even eighteen feet above the ground, is filled with the insects, reddish-brown in body, with bright, gauzy wings. When the sun's rays catch them, it is like the seas sparkling with light. When you see them against a cloud, they are like the dense flakes of a driving snowstorm. You feel as if you had never before realised immensity in number. Vast crowds of men gathered at a festival, countless tree-tops rising along the slope of a forest-ridge, the chimneys of London houses from the top of St. Paul's—all are as nothing to the myriads of insects that blot out the sun above, and cover the ground beneath, and fill the air whichever way one looks. The breeze carries them swiftly past, but they come on in fresh clouds, a host of which there is no end, each of them a harmless creature which you can catch and crush in your hand, but appalling in their power of collective devastation."

and they shall eat the residue. Their voracity is incredible. Not only the leaves, but the branches and even the wood are attacked and devoured. The residue here refers to the wheat and the spelt (IX, 32), which escaped the havoc wrought by the hail (Malbim).

shall cover the face of the earth, that one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 6. and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from Pharaoh. 7. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? 8. And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go?

6. *thy houses shall be filled.* If part of a swarm alights on a house, the locusts enter its innermost recesses, and fill every corner.

since the day. Cf. IX, 24.

and he turned. *i.e.* Moses, and Aaron followed; see *v.* 3.

7–11. For the first time the servants intervene before the plague is inflicted, showing at once their belief in Moses' threat and their dread of the affliction. They suggest that Pharaoh should come to terms with Moses, who demands that the entire people must go to worship God.

7. *Pharaoh's servants.* Their hearts were not so hard as their master's; see VIII, 19, and IX, 20.

this man. *i.e.* Moses.

a snare. fig. for any cause of destruction.

destroyed. *i.e.* ruined through all the plagues.

8. *but who are they that shall go.* lit. "who and who are those who are going?" *i.e.* who exactly is to go?

Cap. X. י

15 טו פ פ פ

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הִכְבַּדְתִּי
אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו לְמַעַן שִׁתִי אֹתֹתַי אֵלֶּה בְּקִרְבּוֹ׃
2 וּלְמַעַן תְּסַפֵּר בְּאָזְנֵי בִנְךָ וּבֶן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלַלְתִּי
בְּמִצְרַיִם וְאֶת־אֹתֹתַי אֲשֶׁר־שַׂמְתִּי בָם וִידַעְתֶּם כִּי־אֲנִי
3 יְהוָה׃ וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו כֹּה־
אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים עַד־מָתַי מֵאַנְתָּ לֵעָנֹת מִפָּנָי
4 שַׁלַּח עַמִּי וְיַעַבְדֻנִי׃ כִּי אִם־מָאֵן אַתָּה לְשַׁלֵּחַ אֶת־עַמִּי
ה הִנְנִי מֵבִיא מָחָר אַרְבֶּה בִּגְבֻלֶךָ׃ וְכִסָּה אֶת־עֵין הָאָרֶץ

III. BO

(Chapters X–XIII, 16)

Chapter X, 1–20. The Eighth Plague: Locusts

1. *go in unto Pharaoh.* And caution him (Rashi).

made his heart heavy. See note on IV, 21.

2. *that thou.* *i.e.* Moses, as the representative of the Israelites.

mayest tell. "This phrase is appropriate in regard to the plague of locusts, which constantly recurs in those lands; and men on such occasions would compare their visitation with preceding ones, and thus be reminded of the unparalleled visitation in the days of Moses" (Bechor Shor).

I have wrought upon Egypt. This rendering (Onkelos, Rashbam, Luther, Mendelssohn, Strack), is borne out by the parallelism in the next clause, "my signs which I have done among them." The Heb. verb is uncommon. It implies an action which brings shame and disgrace upon its objects, making them, so to speak, playthings of Divine power.

III. BO

CHAPTER X

10 1. And the LORD said unto Moses, Go in unto Pharaoh: for I have made his heart heavy, and the heart of his servants, that I might shew these my signs in the midst of them: 2. and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am the LORD. 3. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith the LORD, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. 4. Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border: 5. and they

that ye may know that I am the LORD. See notes on VI, 3–7. The object of the plagues is the education of men in the knowledge of God. Ps. LXXVIII and CV are instances of the instruction of later generations in the meaning of the wonders wrought by God for the Israelites of old.

3. *refuse to humble thyself.* This was now the real cause of Pharaoh's sin after all these plagues—refusal to humble himself before God. And Pharaoh would not really humble himself, until he made God's will his own, and fulfilled his oft-given promise to permit the Israelites to leave Egypt. His heart was hardened, but his will was still free, and he could repent if he chose.

4. *to-morrow.* Again another opportunity is given to the king to submit himself to the Divine command.

sources," complains Naville, "is *assumed* by the Critics as an indisputable fact. Unity of authorship is ruled out by them from the very first. They must at all costs discover diverse authors, in explanation of a perfectly simple narrative which unfolds itself in the most natural manner. It matters little that the text itself is altogether out of harmony with the conception of the Critics. The text must adjust itself to these conceptions. If it does not, what does it matter: *it* is at fault. They correct the text; with the result that it agrees with their theory." Moreover, all this wanton tampering with the text leads nowhere. The varying use of the Divine Names does not indicate a difference of authorship, but is due to the different meanings of the Names, the choice of which is carefully considered in each case (see *Genesis*, p. 17, 107). Differences of style and treatment are called forth by differences in the nature of the subjects treated; *e.g.* in Exodus, the story of the Deliverance from Egypt demands a strong, energetic narrative; while the account of the building of the Tabernacle calls for technical details. All suggestions of reduplications and contradictions are merely due to an insufficient insight into the spirit and intention of Scripture on the part of the Higher Critics.

Instead of the misleading term "Higher Criticism," its followers now prefer to speak of their school as that of Historical Criticism. This, however, is even more misleading: for *nothing is more characteristic of the Higher Critic than the way he refuses to revise his views, in the face of historical discovery which disproves those views.* One example will suffice. The Critical theory starts from the assumption that, before the days of Solomon, the Hebrews lived in a state of savagery. Thus, it was one of the "finalities of scholarship" that the art of writing was unknown in ancient Israel. As recently as 1892, an eminent exponent of that theory asserted deliberately, "The time, of which the pre-Mosaic narratives treat, is a sufficient proof of their legendary character. It was a time prior to all knowledge of writing." Others said the same thing of the Mosaic age. Whereas to-day, Professor Sellin—a leading exegete, excavator and historian—says: "That the question should ever have been raised whether Moses could have known how to write, appears to us now absurd. Every petty Canaanitish 'king' of a city-state had his scribe, who conducted his correspondence and kept the necessary lists." But though the main assumption on which the Critical

speculations are based has been proved false, the Higher Critics remained as imperturbable as ever. An unimpeachable witness like Prof. Kittel, the eminent historian, recently wrote: "The facts themselves had rendered a large portion of Wellhausen's hypothesis untenable. One would have thought that Wellhausen would have taken note of this new knowledge. But he never retracted or modified any of his theories; and his followers continued writing and building on his hypothesis, as if nothing had happened." Wellhausen's devotees to-day still continue writing, as if nothing had happened; and his speculations are still proclaimed as truths which it is heresy to question, by the popularizers, hacks and journeymen of theological literature, especially in English-speaking countries.

The leaders, however, are not as confident as they used to be in regard to the criterion of the Divine Names for the supposed separateness of the "sources." Jewish and Christian scholars like Hoffmann and Wiener, Dahse and Eerdmans, W. H. Green and Naville have not laboured in vain; and the Critical structure begun in 1753, and completed with so much jubilation by Wellhausen, his forerunners and his disciples, is crumbling before our very eyes. Dr. B. Jacob recalls the fact that even as late as 1910, a Liberal-Jewish Critic had such an absolute faith in the Critical division of the Pentateuch according to the well known symbols J, E, P, D, R, etc., that he permitted himself to declare: "If one is to doubt the truth of the Critical analysis, one might just as well doubt the truth of Newton's law of gravitation!" In a statement of this nature, one sees mirrored the dogmatism of the entire school of Bible Criticism. Little did they dream of the Einsteins that were to arise, who, in the field of Physics would restate the law of gravitation according to new categories of thought; and, in the field of Bible study, shatter the foundations of the Wellhausen hypothesis, and definitely declare its assumptions to be both unscientific and obsolete.

Note C

DOES EXODUS VI, 3 SUPPORT THE HIGHER CRITICAL THEORY?

This query, as well as the answer to it, may have little meaning and no interest to the general reader. In that case, he will be well advised to skip the next four pages. There is, however, a good number of laymen who are aware of the crucial significance that is attached to Exodus VI, 3 in modern Biblical study. For them it is of utmost importance that the question which forms the title of this Note be dealt with in a thoroughgoing way. Even the man who is not possessed of technical knowledge will then see how feeble, how insubstantial, is the Pillar on which so much of Bible Critical Theory rests.

I

Contrary to what we have seen to be the plain meaning of Exodus VI, 3, Bible Critics declare that, according to the author of this chapter, the Name Y H W H (Adonay) is here revealed for *the first time* to Moses. Therefore—they hold—all those chapters in Genesis and Exodus in which Adonay (or the LORD, in English) occurs, must have been written by another hand than Exodus VI, 3. They point to this verse as unanswerable proof of the alleged plurality of "sources" in the Pentateuch (see *Genesis*, p. 105–109); and Exodus VI, 3 is accordingly proclaimed in every learned and popular treatise on the Critical treatment of the Bible as *the* "clue" to the various sources of the Pentateuch.

The current Critical explanation of this verse, however, rests on a total misunderstanding of Hebrew idiom. When Scripture states that Israel, or the nations, or Pharaoh, "shall know that God is Adonay"—this does *not* mean that they shall be informed that His Name is Y H W H (Adonay), as the Critics would have it; but that they shall come to witness His power and comprehend those attributes of the Divine nature which that Name denotes. Thus, Jer. XV, 21, "I will cause them to know my hand and my might, and they shall know that my name is Adonay." In Ezekiel the phrase, "They shall know that I am Adonay," occurs more than sixty times. Nowhere does it mean, They will know Him by the four letters of His Name. Every time it means, They will know Him by His acts and the fulfilment of His promises (see, e.g., the Haftorah of this Sedrah)

If a new Name indeed were here announced for the first time, Hebrew idiom would require the use of the verb הגיד, (cf. Gen. xxxii, 30; Judges xiii, 6); and the actual phrase would be ושמי ד׳ לא הגדתי להם. B. Jacob has shown that the revelation of a *new* name of God would have been announced somewhat in the following manner:

הנה לא ידעת עד כה את שמי וגם אל אברהם אל יצחק ואל יעקב לא נודעתי כי אם בשם אל שדי ושמי ד׳ לא הגדתי להם: ועתה הנני מודיעך כי לא אל שדי יקרא עוד שמי כי אם ד׳ יהיה שמי:

"Behold, thou hast not hitherto known my Name; and even unto Abraham, unto Isaac, and unto Jacob I was known only by my Name El Shaddai, but my Name Adonay I did not tell them. Now I make known unto thee that my Name shall no longer be called Shaddai, but Adonay shall my Name be."

As it is, the writer of vi, 3 could not possibly have meant what the Critics attempt to read into his words. Furthermore, the Critics themselves furnish a most awkward obstacle to their own theory. This is the "Redactor." Think of it. After supposedly combining the story of the Patriarchs from documents constantly using the name Adonay, he now introduces a statement that the Patriarchs had never heard of this Name! By such a statement, that Redactor would have stultified himself completely—if he had ever had any existence outside the imagination of modern Bible critics (W. H. Green).

One of these critics (Dr. J. Skinner) pleads that the Criticial analysis of Scripture is a chain which is a good deal stronger than its weakest link. Whatever this may mean, no one will pretend that a chain can be stronger than its *strongest* link. And its strongest link,—the alleged proof offered by Exodus vi, 3—consists not alone in disregarding the plain meaning of the text and attributing an absurdity to the Sacred Writer, but actually in sadly belittling the intelligence of the Critics' own creation, the "Redactor."

II

The so-called Analysis of Sources, with its series of non-existent authors and irresponsible "Redactors," is unsupported by any external evidence whatsoever. None of these imaginary sources has come down to us in its original form, or in any form for that matter. "The plurality of

32 אָבִיב וְהַפִּשְׂתָּה גִּבְעֹל: וְהַחִטָּה וְהַכֻּסֶּמֶת לֹא נֻכּוּ כִּי
מפטיר 33 אֲפִלֹת הֵנָּה: וַיֵּצֵא מֹשֶׁה מֵעִם פַּרְעֹה אֶת־הָעִיר וַיִּפְרֹשׂ
כַּפָּיו אֶל־יְהוָה וַיַּחְדְּלוּ הַקֹּלוֹת וְהַבָּרָד וּמָטָר לֹא־נִתַּךְ
34 אָרְצָה: וַיַּרְא פַּרְעֹה כִּי־חָדַל הַמָּטָר וְהַבָּרָד וְהַקֹּלֹת
לה וַיֹּסֶף לַחֲטֹא וַיַּכְבֵּד לִבּוֹ הוּא וַעֲבָדָיו: וַיֶּחֱזַק לֵב פַּרְעֹה
וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה:

32. *wheat and the spelt.* Wheat was the most cultivated grain in Egypt. Spelt, see Isa. xxviii, 25 and Ezek. iv, 9, is a kind of wild wheat. Bread made from spelt has been found in Egyptian tombs.

for they were not grown up. "For they ripen late" (AJ); and, therefore, being then tender and flexible, they yielded to the stroke of the hail without any hurt.

33. *the rain was not poured upon the earth.* At the prayer of Moses, the lightning and the hail ceased.

34. *he sinned yet more.* Having acknowledged that God was righteous (*v.* 27), he continues to resist His commands. He now becomes a rebel. The ministers of state are associated with the king in the obstinate resistance to God.

35. *the heart of Pharaoh was strong.* Repeating his sin by again breaking his promise.

32. But the wheat and the spelt were not smitten : for they were not grown up.* m 33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD : and the thunders and hail ceased, and the rain was not poured upon the earth. 34. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35. And the heart of Pharaoh was strong, and he did not let the children of Israel go ; as the LORD had spoken by Moses.

For the Lesson from the Prophets, Ezekiel XXVIII, 25–XXIX, 21, *see* The Haftorahs, p. 476.

For the Blessings before and after the Haftorah, see p. 454.

24 יְהוָה בָּרָד עַל־אֶרֶץ מִצְרָיִם: וַיְהִי בָרָד וְאֵשׁ מִתְלַקַּחַת
בְּתוֹךְ הַבָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיְתָה כָמֹהוּ בְּכָל־אֶרֶץ
כה מִצְרַיִם מֵאָז הָיְתָה לְגוֹי: וַיַּךְ הַבָּרָד בְּכָל־אֶרֶץ מִצְרַיִם
אֵת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב
26 הַשָּׂדֶה הִכָּה הַבָּרָד וְאֵת־כָּל־עֵץ הַשָּׂדֶה שִׁבֵּר: רַק בְּאֶרֶץ
27 גֹּשֶׁן אֲשֶׁר־שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָּרָד: וַיִּשְׁלַח פַּרְעֹה
וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם חָטָאתִי הַפָּעַם יְהוָה
28 הַצַּדִּיק וַאֲנִי וְעַמִּי הָרְשָׁעִים: הַעְתִּירוּ אֶל־יְהוָה וְרַב מִהְיֹת
קֹלֹת אֱלֹהִים וּבָרָד וַאֲשַׁלְּחָה אִתְּכֶם וְלֹא תֹסִפוּן לַעֲמֹד:
29 וַיֹּאמֶר אֵלָיו מֹשֶׁה כְּצֵאתִי אֶת־הָעִיר אֶפְרֹשׂ אֶת־כַּפַּי אֶל־
יְהוָה הַקֹּלוֹת יֶחְדָּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תֵּדַע
ל כִּי לַיהוָה הָאָרֶץ: וְאַתָּה וַעֲבָדֶיךָ יָדַעְתִּי כִּי טֶרֶם תִּירְאוּן
31 מִפְּנֵי יְהוָה אֱלֹהִים: וְהַפִּשְׁתָּה וְהַשְּׂעֹרָה נֻכָּתָה כִּי הַשְּׂעֹרָה

24. *fire mingled with the hail.* RV Margin gives, "And fire flashing continually amidst the hail." Perhaps forked or zigzag lightning is meant.

25. *every herb of the field.* lit. "all the grass of the field"; *all*, according to the Heb. usage meaning *a great part.*

26. *only in the land of Goshen.* See VIII, 22; IX, 4, 7.

27–33. Pharaoh craves a third time for the cessation of the Plague (see VIII, 8, 28)

27. *I have sinned this time.* Pharaoh this time confesses his fault as he had never done before. His penitence, however, as the sequel shows, is not very deep (Driver).

is righteous. *i.e.* is the one in the right.

I and my people are wicked. Are in the wrong. The king admits that the punishment was deserved.

29. *gone out of the city.* Which was full of idols (Midrash).

spread abroad my hands. *i.e.* in prayer; see Isa. I, 15.

that the earth is the LORD's. The imaginary sway of the idols was limited to a single land or part thereof. The God of the Hebrews is living Ruler of the whole earth.

the land of Egypt. 24. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. 25. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 26. Only in the land of Goshen, where the children of Israel were, was there no hail. 27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. 28. Intreat the LORD; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the LORD'S. 30. But as for thee and thy servants, I know that ye will not yet fear the LORD God. 31. And the flax and the barley were smitten: for the barley was in the ear, and the flax was in bloom.

30. *ye will not yet fear.* *i.e.* you do not yet stand in awe of Him, so as to set Israel free.

31. *flax and the barley were smitten.* The time indicated by this verse and the one following is about the end of January or the beginning of February. Flax was much esteemed by the Egyptians, and Egypt was the great linen market of the ancient world. Barley took the place occupied by oats in Europe and America; it was used for making a coarse bread eaten by the poor.

16 וְאוּלָם בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ בַּעֲבוּר הַרְאֹתְךָ אֶת־כֹּחִי
שביעי 17 וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ׃ עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי
18 לְבִלְתִּי שַׁלְּחָם׃ הִנְנִי מַמְטִיר כָּעֵת מָחָר בָּרָד כָּבֵד מְאֹד
אֲשֶׁר לֹא־הָיָה כָמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם הִוָּסְדָה וְעַד־
19 עָתָּה׃ וְעַתָּה שְׁלַח הָעֵז אֶת־מִקְנְךָ וְאֵת כָּל־אֲשֶׁר לְךָ
בַּשָּׂדֶה כָּל־הָאָדָם וְהַבְּהֵמָה אֲשֶׁר־יִמָּצֵא בַשָּׂדֶה וְלֹא יֵאָסֵף
כ הַבַּיְתָה וְיָרַד עֲלֵהֶם הַבָּרָד וָמֵתוּ׃ הַיָּרֵא אֶת־דְּבַר יְהוָה
מֵעַבְדֵי פַּרְעֹה הֵנִיס אֶת־עֲבָדָיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּים׃
21 וַאֲשֶׁר לֹא־שָׂם לִבּוֹ אֶל־דְּבַר יְהוָה וַיַּעֲזֹב אֶת־עֲבָדָיו וְאֶת־
מִקְנֵהוּ בַּשָּׂדֶה׃ פ
22 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַשָּׁמַיִם וְיִהְיֶ
בָרָד בְּכָל־אֶרֶץ מִצְרַיִם עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־
23 עֵשֶׂב הַשָּׂדֶה בְּאֶרֶץ מִצְרָיִם׃ וַיֵּט מֹשֶׁה אֶת־מַטֵּהוּ עַל־
הַשָּׁמַיִם וַיהוָה נָתַן קֹלֹת וּבָרָד וַתְּהַלַּךְ־אֵשׁ אַרְצָה וַיַּמְטֵר

16. *for to shew thee.* *i.e.* to make thee experience My power, which *might* have had the effect of softening Pharaoh's heart, and did in fact lead him more than once to give God the glory, *v.* 27 ; x, 16 (Driver).

17–35. The Seventh Plague : Hail

17. *exaltest thou thyself.* lit. "thou raisest thyself as an obstacle," against My people, and opposest their emancipation. Targum and Rashi translate : "thou treadest down (*i.e.* oppressest) My people."

18. *since the day it was founded.* *i.e.* since it was inhabited.

19. *hasten in.* Or, "bring in safety" (Kalisch) ; "gather in" (Onkelos) the cattle left from the murrain ; see note on *v.* 6.

they shall die. God's intention was that the produce only should be destroyed by the hail. He had compassion on man and beast, in order to save the sinners and deliver them from death (Nachmanides).

very deed for this cause have I made thee to stand, for to shew thee my power, and that my name may be declared throughout all the earth. * vii 17. As yet exaltest thou thyself against my people, that thou wilt not let them go? 18. Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. 19. Now therefore send, hasten in thy cattle, and all that thou hast in the field; for every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 21. and he that regarded not the word of the LORD left his servants and his cattle in the field.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. 23. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and fire ran down unto the earth; and the LORD rained hail upon

20. *feared the word of the* LORD. This is the first indication that the warnings had a salutary effect upon the Egyptians.

22. *upon man, and upon beast.* Of those who disregarded the Divine warning; see the preceding verses.

23. *fire ran down unto the earth.* Probably lightning is implied. Luzzatto suggests thunderbolts.

9 פֵּיחַ כִּבְשָׁן וְזָרְקוּ מֹשֶׁה הַשָּׁמַיְמָה לְעֵינֵי פַרְעֹה׃ וְהָיָה
לְאָבָק עַל כָּל־אֶרֶץ מִצְרַיִם וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה
י לִשְׁחִין פֹּרֵחַ אֲבַעְבֻּעֹת בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיִּקְחוּ אֶת־
פֵּיחַ הַכִּבְשָׁן וַיַּעַמְדוּ לִפְנֵי פַרְעֹה וַיִּזְרֹק אֹתוֹ מֹשֶׁה
הַשָּׁמָיְמָה וַיְהִי שְׁחִין אַבַעְבֻּעֹת פֹּרֵחַ בָּאָדָם וּבַבְּהֵמָה׃
11 וְלֹא־יָכְלוּ הַחַרְטֻמִּים לַעֲמֹד לִפְנֵי מֹשֶׁה מִפְּנֵי הַשְּׁחִין כִּי־
12 הָיָה הַשְּׁחִין בַּחַרְטֻמִּם וּבְכָל־מִצְרָיִם׃ וַיְחַזֵּק יְהוָה אֶת־
לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־
13 מֹשֶׁה׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הַשְׁכֵּם בַּבֹּקֶר
וְהִתְיַצֵּב לִפְנֵי פַרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי
14 הָעִבְרִים שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי׃ כִּי ו בַּפַּעַם הַזֹּאת אֲנִי
שֹׁלֵחַ אֶת־כָּל־מַגֵּפֹתַי אֶל־לִבְּךָ וּבַעֲבָדֶיךָ וּבְעַמֶּךָ בַּעֲבוּר
טו תֵּדַע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ׃ כִּי עַתָּה שָׁלַחְתִּי אֶת־
יָדִי וָאַךְ אוֹתְךָ וְאֶת־עַמְּךָ בַּדֶּבֶר וַתִּכָּחֵד מִן־הָאָרֶץ׃

8–12. Sixth Plague: Boils

8. *ashes*. Or, "soot."
sprinkle. Better, *toss*.

9. *small dust*. The disease would be carried through Egypt by the air.

11. *the magicians could not stand*. Not only were they unable to imitate it, but they were themselves included in the affliction.

12. *made the heart... strong*. "Pharaoh's sin preceded and provoked God's punishments, which, however, far from moving his stubborn heart, tended to harden it still more, and to bring him into a self-conscious opposition to the God of Israel" (Kalisch). See note on iv, 21.

14 and **15**. These two verses are interdependent, and RV does not make this clear. Moffatt translates *v.* 15; "Otherwise, I would have exerted my force and struck you

furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. 10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. 11. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. 12. And the LORD made the heart of Pharaoh strong, and he hearkened not unto them; as the LORD had spoken unto Moses.

13. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD, the God of the Hebrews, Let my people go, that they may serve me. 14. For I will this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15. For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth: 16. but in

and your people with pestilence, till you were swept off the earth."

14. *this time.* *i.e.* at one time, and without delay.

plagues. Heb. *maggephah;* is not the word for the ten plagues, but means a fatal chastisement; cf. Num. XIV, 37.

upon thine heart. *i.e.* to touch thee and thine in person.

Cap. IX. ט

ט
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדִבַּרְתָּ אֵלָיו כֹּה־
2 אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי: כִּי
3 אִם־מָאֵן אַתָּה לְשַׁלֵּחַ וְעוֹדְךָ מַחֲזִיק בָּם: הִנֵּה יַד־יְהוָה
הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמַלִּים
4 בַּבָּקָר וּבַצֹּאן דֶּבֶר כָּבֵד מְאֹד: וְהִפְלָה יְהוָה בֵּין מִקְנֵה
יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרָיִם וְלֹא יָמוּת מִכָּל־לִבְנֵי יִשְׂרָאֵל
ה דָּבָר: וַיָּשֶׂם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר
6 הַזֶּה בָּאָרֶץ: וַיַּעַשׂ יְהוָה אֶת־הַדָּבָר הַזֶּה מִמָּחֳרָת וַיָּמָת
כָּל מִקְנֵה מִצְרָיִם וּמִמִּקְנֵה בְנֵי־יִשְׂרָאֵל לֹא־מֵת אֶחָד:
7 וַיִּשְׁלַח פַּרְעֹה וְהִנֵּה לֹא־מֵת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד
וַיִּכְבַּד לֵב פַּרְעֹה וְלֹא שִׁלַּח אֶת־הָעָם: פ
8 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן קְחוּ לָכֶם מְלֹא חָפְנֵיכֶם

Chapter IX, 1–7. The Fifth Plague: The Murrain on Cattle

1. *then the* Lord *said.* lit. "and the Lord said"; the announcement to Pharaoh is worded in the same way as those of the second and fourth plagues in the previous chapter.

3. *a very grievous murrain.* A "rinderpest"; see *v.* 15.

camels. Traders who brought merchandise across the Arabian desert early introduced the camel into Egypt; see Gen. xxxvii, 25. Horses, which are said to have been unknown there prior to the Hyksos invasion, became common under the Eighteenth Dynasty, when they were used in war.

4. *shall sever.* See viii, 18; the land of Goshen is again to be immune from the plague.

6. *all the cattle.* In the field. The word "all" need not

CHAPTER IX

9 1. Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD, the God of the Hebrews, Let my people go, that they may serve me. 2. For if thou refuse to let them go, and wilt hold them still, 3. behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: there shall be a very grievous murrain. 4. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that belongeth to the children of Israel. 5. And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land. 6. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

8. And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the

be pressed, but understood (as often in Hebrew and other languages) merely to denote such a large number that those which remained may be disregarded (Keil); cf. the English phrase, "*all* the word knows."

7. *Pharaoh sent.* To see if it was even so; but the very knowledge embittered his heart the more.

21 אֶרֶץ מִצְרַיִם תִּשָּׁחֵת הָאָרֶץ מִפְּנֵי הֶעָרֹב: וַיִּקְרָא פַרְעֹה
אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיֹּאמֶר לְכוּ זִבְחוּ לֵאלֹהֵיכֶם בָּאָרֶץ:
22 וַיֹּאמֶר מֹשֶׁה לֹא נָכוֹן לַעֲשׂוֹת כֵּן כִּי תּוֹעֲבַת מִצְרַיִם
נִזְבַּח לַיהוָה אֱלֹהֵינוּ הֵן נִזְבַּח אֶת־תּוֹעֲבַת מִצְרַיִם לְעֵינֵיהֶם
23 וְלֹא יִסְקְלֻנוּ: דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֵךְ בַּמִּדְבָּר וְזָבַחְנוּ
24 לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמַר אֵלֵינוּ: וַיֹּאמֶר פַּרְעֹה אָנֹכִי
אֲשַׁלַּח אֶתְכֶם וּזְבַחְתֶּם לַיהוָה אֱלֹהֵיכֶם בַּמִּדְבָּר רַק
כה הַרְחֵק לֹא־תַרְחִיקוּ לָלֶכֶת הַעְתִּירוּ בַּעֲדִי: וַיֹּאמֶר מֹשֶׁה
הִנֵּה אָנֹכִי יֹצֵא מֵעִמָּךְ וְהַעְתַּרְתִּי אֶל־יְהוָה וְסָר הֶעָרֹב
מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ מָחָר רַק אַל־יֹסֵף פַּרְעֹה הָתֵל
26 לְבִלְתִּי שַׁלַּח אֶת־הָעָם לִזְבֹּחַ לַיהוָה: וַיֵּצֵא מֹשֶׁה מֵעִם
27 פַּרְעֹה וַיֶּעְתַּר אֶל־יְהוָה: וַיַּעַשׂ יְהוָה כִּדְבַר מֹשֶׁה וַיָּסַר
28 הֶעָרֹב מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד: וַיַּכְבֵּד
פַּרְעֹה אֶת־לִבּוֹ גַּם בַּפַּעַם הַזֹּאת וְלֹא שִׁלַּח אֶת־הָעָם: פ

did the Egyptians and their cattle suffer, but the daily occupations of the people were interrupted.

21. *in the land*. But not in the wilderness, as demanded by Moses. At last the king begins to yield.

22. *abomination of the Egyptians*. The animals which the Hebrews would sacrifice were sacred to the Egyptians. The sacrifice of these animals would, consequently, shock them; it would be an abominable crime in their eyes. Moses had good ground for his fear. The ancient historian Diodorus tells of a Roman ambassador who was put to death in Egypt for killing a cat. We need only think of Hindu riots at the slaughtering of cows by Moslems in our own days.

23. *three days' journey*. Idiomatic expression for a long distance; see III, 18.

as he shall command us. See X, 26. The manner of sacrificial worship had not yet been laid down to the Israelites.

all the land of Egypt the land was destroyed by reason of the swarms of flies. 21. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. 22. And Moses said, It is not meet so to do ; for we shall sacrifice the abomination of the Egyptians to the LORD our God : lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ? 23. We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. 24. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness ; only ye shall not go very far away : intreat for me. 25. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow : only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. 26. And Moses went out from Pharaoh, and intreated the LORD. 27. And the LORD did according to the word of Moses ; and he removed the swarms of flies from Pharaoh, from his servants, and from his people ; there remained not one. 28. And Pharaoh hardened his heart this time also, and he did not let the people go.

25. *deal deceitfully.* Or, " mock." Moses fears Pharaoh will once more prove faithless, as in *v.* 11 after the promise to let the people go.

28. *this time also.* As he had done before. On this occasion he had given a more definite promise (*v.* 24).

טו הַכִּנִּים וְלֹא יָכָלוּ וַתְּהִי הַכִּנָּם בָּאָדָם וּבַבְּהֵמָה: וַיֹּאמְרוּ
הַחַרְטֻמִּם אֶל־פַּרְעֹה אֶצְבַּע אֱלֹהִים הִוא וַיֶּחֱזַק לֵב־פַּרְעֹה
16 וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה: ס וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה הַשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה הִנֵּה יוֹצֵא
הַמָּיְמָה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שַׁלַּח עַמִּי וְיַעַבְדֻנִי:
17 כִּי אִם־אֵינְךָ מְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי מַשְׁלִיחַ בְּךָ וּבְעֲבָדֶיךָ
וּבְעַמְּךָ וּבְבָתֶּיךָ אֶת־הֶעָרֹב וּמָלְאוּ בָתֵּי מִצְרַיִם אֶת־
18 הֶעָרֹב וְגַם הָאֲדָמָה אֲשֶׁר־הֵם עָלֶיהָ: וְהִפְלֵיתִי בַיּוֹם
הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עַמִּי עֹמֵד עָלֶיהָ לְבִלְתִּי הֱיוֹת־
ששי 19 שָׁם עָרֹב לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ: וְשַׂמְתִּי
כ פְדֻת בֵּין עַמִּי וּבֵן עַמֶּךָ לְמָחָר יִהְיֶה הָאֹת הַזֶּה: וַיַּעַשׂ
יְהוָה כֵּן וַיָּבֹא עָרֹב כָּבֵד בֵּיתָה פַּרְעֹה וּבֵית עֲבָדָיו וּבְכָל־

סמיכין ובבית v. 20.

14. *to bring forth*. Or, "to remove," the gnats (Chizkuni, Hirsch).

15. *the finger of God*. The magicians had encouraged Pharaoh in his defiance of the Divine will; hence, their confessed failure now is the more complete. They discern the hand or work of God in the plague.

16–28. The Fourth Plague: Beetles

17. *swarms of flies*. Heb. *ha-arob*, a collective singular, from a root, meaning "to mix." The authorities again differ as to the exact interpretation; some render, "a mixture of noxious animals" (Rashi); others, "beetles" (Kalisch). "The beetle or scarab, was sacred and was regarded as the emblem of the Sun-god. It was sculptured on monuments, painted on tombs, engraved on gems, worn round the neck as an amulet and honoured in ten thousand images" (Geikie).

18. *sever*. Or, "set apart" (AJ), dividing and miraculously distinguishing Goshen from the rest of Egypt. "Such

enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. 15. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

16. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 17. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 18. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.* vi 19. And I will put a division between my people and thy people: by to-morrow shall this sign be. 20. And the LORD did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in

swarms may advance along particular lines, and so spare a given district" (Dillmann).

I am the LORD *in the midst of the earth.* Although My glory is in Heaven, My will is omnipotent on earth (Rashi).

19. *I will put a division.* Or, "set a sign of deliverance."

to-morrow. Allowing time for repentance.

20. *grievous.* Burdensome, severe, numerous.

the land was destroyed. "Was ruined" (AJ). Not only

חמישי לְמָחָר וַיֹּאמֶר כִּדְבָרְךָ לְמַעַן תֵּדַע כִּי־אֵין כַּיהוָה אֱלֹהֵינוּ׃
7 וְסָרוּ הַצְפַרְדְּעִים מִמְּךָ וּמִבָּתֶּיךָ וּמֵעֲבָדֶיךָ וּמֵעַמְּךָ רַק
8 בַּיְאֹר תִּשָּׁאַרְנָה׃ וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מֵעִם פַּרְעֹה וַיִּצְעַק
משֶׁה אֶל־יְהוָה עַל־דְּבַר הַצְפַרְדְּעִים אֲשֶׁר־שָׂם לְפַרְעֹה׃
9 וַיַּעַשׂ יְהוָה כִּדְבַר מֹשֶׁה וַיָּמֻתוּ הַצְפַרְדְּעִים מִן־הַבָּתִּים
י מִן־הַחֲצֵרֹת וּמִן־הַשָּׂדֹת׃ וַיִּצְבְּרוּ אֹתָם חֳמָרִם חֳמָרִם
11 וַתִּבְאַשׁ הָאָרֶץ׃ וַיַּרְא פַּרְעֹה כִּי הָיְתָה הָרְוָחָה וְהַכְבֵּד
12 אֶת־לִבּוֹ וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ס וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־אַהֲרֹן נְטֵה אֶת־מַטְּךָ וְהַךְ
13 אֶת־עֲפַר הָאָרֶץ וְהָיָה לְכִנִּם בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיַּעֲשׂוּ
כֵן וַיֵּט אַהֲרֹן אֶת־יָדוֹ בְּמַטֵּהוּ וַיַּךְ אֶת־עֲפַר הָאָרֶץ וַתְּהִי
הַכִּנָּם בָּאָדָם וּבַבְּהֵמָה כָּל־עֲפַר הָאָרֶץ הָיָה כִנִּים בְּכָל־
14 אֶרֶץ מִצְרָיִם׃ וַיַּעֲשׂוּ־כֵן הַחַרְטֻמִּים בְּלָטֵיהֶם לְהוֹצִיא אֶת־

.7 v מלע

6. *against to-morrow.* "To-morrow" (AV).

that there is none like the LORD. The removal of the plague at a time fixed by Pharaoh himself, should be conclusive evidence to him that it was sent by God (Driver).

7. *in the river only.* Where they would naturally be at any time.

8. *Moses cried.* The expression is a strong one. Moses had ventured to allow Pharaoh to fix a time for the removal of the plague, without the Divine approval. Hence earnest prayer was necessary (Ibn Ezra).

9. *courts.* Belonging to the private houses.

10. *they gathered them.* Better, *they piled them.*

11. *respite.* Relief.

he hardened his heart. He again breaks his promise.

hearkened not unto them. When they demanded the promised freedom.

only ? 6. And he said, Against to-morrow. And he said, Be it according to thy word : that thou mayest know that there is none like unto the LORD our God.*v 7. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people ; they shall remain in the river only. 8. And Moses and Aaron went out from Pharaoh : and Moses cried unto the LORD concerning the frogs which he had brought upon Pharaoh. 9. And the LORD did according to the word of Moses ; and the frogs died out of the houses, out of the courts, and out of the fields. 10. And they gathered them together in heaps : and the land stank. 11. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them ; as the LORD had spoken.

12. And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt. 13. And they did so ; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast ; all the dust of the earth became lice throughout all the land of Egypt. 14. And the magicians did so with their

12–15. THE THIRD PLAGUE : GNATS

12. *lice.* Better, *gnats.* Heb. *kinnim.* RV Margin has " sand flies," or, " fleas."

13. *dust of the earth became lice.* Thus it appeared to the people, owing to the multitude of the insects (Luzzatto).

צְפַרְדְּעִים וְעָלוּ וּבָאוּ בְּבֵיתֶךָ וּבַחֲדַר מִשְׁכָּבְךָ וְעַל־מִטָּתֶךָ
29 וּבְבֵית עֲבָדֶיךָ וּבְעַמֶּךָ וּבְתַנּוּרֶיךָ וּבְמִשְׁאֲרֹתֶיךָ: וּבְךָ
וּבְעַמְּךָ וּבְכָל־עֲבָדֶיךָ יַעֲלוּ הַצְפַרְדְּעִים:

Cap. VIII. ח

ח
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־אַהֲרֹן נְטֵה אֶת־יָדְךָ
בְּמַטֶּךָ עַל־הַנְּהָרֹת עַל־הַיְאֹרִים וְעַל־הָאֲגַמִּים וְהַעַל אֶת־
2 הַצְפַרְדְּעִים עַל־אֶרֶץ מִצְרָיִם: וַיֵּט אַהֲרֹן אֶת־יָדוֹ עַל
מֵימֵי מִצְרָיִם וַתַּעַל הַצְפַרְדֵּעַ וַתְּכַס אֶת־אֶרֶץ מִצְרָיִם:
3 וַיַּעֲשׂוּ־כֵן הַחַרְטֻמִּים בְּלָטֵיהֶם וַיַּעֲלוּ אֶת־הַצְפַרְדְּעִים
4 עַל־אֶרֶץ מִצְרָיִם: וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר
הַעְתִּירוּ אֶל־יְהוָה וְיָסֵר הַצְפַרְדְּעִים מִמֶּנִּי וּמֵעַמִּי וַאֲשַׁלְּחָה
ה אֶת־הָעָם וְיִזְבְּחוּ לַיהוָה: וַיֹּאמֶר מֹשֶׁה לְפַרְעֹה הִתְפָּאֵר
עָלַי לְמָתַי ׀ אַעְתִּיר לְךָ וְלַעֲבָדֶיךָ וּלְעַמְּךָ לְהַכְרִית
6 הַצְפַרְדְּעִים מִמְּךָ וּמִבָּתֶּיךָ רַק בַּיְאֹר תִּשָּׁאַרְנָה: וַיֹּאמֶר

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29. v יחד ה

accordance with natural phenomena, but marvellous both for its extent and intensity, and for its direct connection with the words and acts of God's messengers.

28. *upon thy bed.* The extreme cleanliness of the Egyptians rendered this plague peculiarly disagreeable to them.

Chapter VIII.

4–10. At Pharaoh's request the plague ceases. He promises to let the Israelites go.

4. *intreat the* Lord. "Entreat the Lord for me" (AJ). Pharaoh hereby acknowledges that this plague had been sent by the God of the Hebrews.

5. *have thou this glory over me. i.e.* "assume the honour of deciding when the plague shall cease"; or, "have this

the river shall swarm with frogs, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: 29. and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.

Chapter VIII

8 1. And the Lord said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the canals, and over the pools, and cause frogs to come up upon the land of Egypt. 2. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 3. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt. 4. Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the Lord. 5. And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river

glory over me, in fixing the time when the plague shall cease at my entreaty" (Luzzatto). The words are a polite address to the king.

וַיָּרֶם בַּמַּטֶּה וַיַּךְ אֶת־הַמַּיִם אֲשֶׁר בַּיְאֹר לְעֵינֵי פַרְעֹה וּלְעֵינֵי
21 עֲבָדָיו וַיֵּהָפְכוּ כָּל־הַמַּיִם אֲשֶׁר־בַּיְאֹר לְדָם: וְהַדָּגָה אֲשֶׁר־
בַּיְאֹר מֵתָה וַיִּבְאַשׁ הַיְאֹר וְלֹא־יָכְלוּ מִצְרַיִם לִשְׁתּוֹת מַיִם
22 מִן־הַיְאֹר וַיְהִי הַדָּם בְּכָל־אֶרֶץ מִצְרָיִם: וַיַּעֲשׂוּ־כֵן חַרְטֻמֵּי
מִצְרַיִם בְּלָטֵיהֶם וַיֶּחֱזַק לֵב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר
23 דִּבֶּר יְהוָה: וַיִּפֶן פַּרְעֹה וַיָּבֹא אֶל־בֵּיתוֹ וְלֹא־שָׁת לִבּוֹ
24 גַּם־לָזֹאת: וַיַּחְפְּרוּ כָל־מִצְרַיִם סְבִיבֹת הַיְאֹר מַיִם לִשְׁתּוֹת
כה כִּי לֹא יָכְלוּ לִשְׁתֹּת מִמֵּימֵי הַיְאֹר: וַיִּמָּלֵא שִׁבְעַת יָמִים
אַחֲרֵי הַכּוֹת־יְהוָה אֶת־הַיְאֹר: פ
26 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה
27 אָמַר יְהוָה שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי: וְאִם־מָאֵן אַתָּה לְשַׁלֵּחַ
28 הִנֵּה אָנֹכִי נֹגֵף אֶת־כָּל־גְּבוּלְךָ בַּצְפַרְדְּעִים: וְשָׁרַץ הַיְאֹר

20. *he lifted up.* *i.e.* Aaron.

21. *the blood was throughout all the land.* As stated above, the waters of the Nile frequently turn a dull red colour at the annual rising. The supernatural character of the visitation was attested by the suddenness and intensity of the change, and by its effect in killing the fish and making the water unfit for use.

22. *did in like manner.* From where did the magicians obtain water for their experiment, as *all* the water had been turned into blood? asks Ibn Ezra. They took rain (Midrash), or they obtained the water from Goshen, or they dug for it (*v.* 24).

23. *neither did he lay even this to heart.* Referring to the first miracle of Aaron's serpent to which he paid no attention. To make an apparent change of small quantities of water into blood, was one of the common tricks of Egyptian magic. Pharaoh, therefore, disregarding the universality and completeness of Moses' miracle, thought it nothing more than what he had often seen done by his magicians.

25. *seven days were fulfilled.* Evidently referring to the duration of the plague. Nothing is said about the restora-

so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. 21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. 22. And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken. 23. And Pharaoh turned and went into his house, neither did he lay even this to heart. 24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 25. And seven days were fulfilled, after that the LORD had smitten the river.

°26. And the LORD spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith the LORD Let my people go, that they may serve me. 27. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: 28. and

° *In English Bibles, Chap. VIII begins here.*

tion of the Nile to its natural state. The flow of fresh water from the Upper Nile would cleanse the Nile in Egypt.

CHAPTERS VII, 26–VIII, 11. THE SECOND PLAGUE: FROGS

27. *thy borders.* But not the land of Goshen.

frogs. This plague, like the preceding, was in general

שִׁפַּת הַיְאֹר וְהַמַּטֶּה אֲשֶׁר־נֶהְפַּךְ לְנָחָשׁ תִּקַּח בְּיָדֶךָ׃
16 וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלָחַנִי אֵלֶיךָ לֵאמֹר
שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי בַּמִּדְבָּר וְהִנֵּה לֹא־שָׁמַעְתָּ עַד־כֹּה׃
17 כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי יְהוָה הִנֵּה אָנֹכִי מַכֶּה ׀
בַּמַּטֶּה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בַּיְאֹר וְנֶהֶפְכוּ לְדָם׃
18 וְהַדָּגָה אֲשֶׁר־בַּיְאֹר תָּמוּת וּבָאַשׁ הַיְאֹר וְנָלְאוּ מִצְרַיִם
19 לִשְׁתּוֹת מַיִם מִן־הַיְאֹר׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
אֱמֹר אֶל־אַהֲרֹן קַח מַטְּךָ וּנְטֵה־יָדְךָ עַל־מֵימֵי מִצְרַיִם
עַל־נַהֲרֹתָם ׀ עַל־יְאֹרֵיהֶם וְעַל־אַגְמֵיהֶם וְעַל כָּל־מִקְוֵה
מֵימֵיהֶם וְיִהְיוּ־דָם וְהָיָה דָם בְּכָל־אֶרֶץ מִצְרַיִם וּבָעֲצִים
כ וּבָאֲבָנִים׃ וַיַּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר ׀ צִוָּה יְהוָה

venerated under various names and symbols. In honour of the Nile-god, religious festivals were held, at which Pharaoh himself sometimes officiated. Hymns addressed to the Nile are extant.

17. *thou shalt know that I am the* LORD. Pharaoh had boldly and wantonly said at his first interview with Moses, "I know not the LORD" (v, 2). He is now told that he shall soon *know* the Lord.

I will smite. The speaker is Moses; and, although Aaron performed the act, he did so at the bidding of Moses.

they shall be turned to blood. They shall have the appearance of blood (cf. Joel III, 4. "The sun shall be turned into darkness, and the moon into blood"). The plague spoke its own message: "At the sight of the bloody Nile, the Egyptians were with horror reminded of Pharaoh's murderous command against the Hebrew children" (Wisdom of Solomon XI, 6, 7).

18. *the fish that is in the river*. The Nile possesses abundant fish, whose death would be a national calamity, as fish was one of the principal articles of food in ancient Egypt.

loathe to drink water. The word here translated, "loathe" may be rendered "weary themselves"; see Gen. XIX, 19.

stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thine hand. 16. And thou shalt say unto him, The LORD, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. 17. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. 18. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink water from the river.

19. And the LORD said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their canals, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. 20. And Moses and Aaron did

"They will exert themselves in vain to find a remedy to make the water of the Nile palatable" (Rashi).

19. *rivers.* The arms of the Nile flowing into the Mediterranean. The Nile has no tributary rivers.

canals. Dug by human hands from the Nile to fertilise the fields (Rashi).

pools. Caused by the inundation of the Nile (see Isa. XLII, 15). Perhaps the word also includes the lakes. Rashi renders, "stagnant waters."

ponds. Wells, cisterns and reservoirs.

ס וַיֹּאמֶר 14
טו יְהוָה אֶל־מֹשֶׁה כָּבֵד לֵב פַּרְעֹה מֵאֵן לְשַׁלַּח הָעָם: לֵךְ
אֶל־פַּרְעֹה בַּבֹּקֶר הִנֵּה יֹצֵא הַמָּיְמָה וְנִצַּבְתָּ לִקְרָאתוֹ עַל־

before he will let his bondmen go free. The Plagues are disciplinary chastisements of God. Instead of annihilating the tyrant by one mighty stroke, God, in His Divine forbearance, inflicted ten successive plagues to break his pride. "See how different are the ways of God from the ways of men," say the Rabbis; "when a mortal warrior would destroy his enemy, he attacks him by surprise; he spaces not out his blows; and when he has him beneath his feet, he makes an end of him. But God warned Pharaoh ten times, and ten times gave him respite to repent; and before punishing him, He ten times showed him His mercy." For there is grace and merciful forgiveness for those who repent; but there is unsparing punishment for those who, hardening their hearts to the voice of God, continue to oppress their fellowmen.

The Ten Plagues form a symmetrical and regularly unfolding scheme. The first nine plagues consist of three series of three each; (a) blood, frogs, gnats; (b) fleas, murrain, boils; (c) hail, locusts, darkness. In each series the first plague is announced to Pharaoh beforehand at the brink of the Nile, the second is proclaimed by Moses at the Palace, and the third is sent without warning. Each series of plagues rises to a climax, the final series is the climax of all that preceded; and these are but the prelude to the tenth plague—the death of the firstborn, which seals the completeness of the whole. The first nine plagues, though often spoken of as wonders, are not fantastic miracles without any *basis* in natural phenomena. As everywhere else in Scripture, the supernatural is here interwoven with the natural; and the Plagues are but miraculously intensified forms of the diseases and other natural occurrences to which Egypt is more or less liable. Between June and August, the Nile usually turns to a dull red, owing to the presence of vegetable matter. Generally after this time, the slime of the river breeds a vast number of frogs; and the air is filled with swarms of tormenting insects. We can, therefore, understand that an *exceptional* defilement of the Nile would vastly increase the frogs which swarm in its waters; that

14. And the LORD said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go. 15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt

the huge heaps of decaying frogs would inevitably breed great swarms of flies, which, in turn, would spread the disease-germs that attacked the animals and flocks in the pest-ridden region of the Nile. But, whether we place the greater emphasis on the natural or on the supernatural in the account of the Plagues, we must never forget the purpose for which they were recorded. As is true of every Scripture narrative, the purpose is not so much to give an exhaustive archaeological or even historical chronicle, as it is moral and religious instruction. "The story of the plagues is drawn with unfading colours, and its typical and didactic significance cannot be overrated. It depicts the impotence of man's strongest determination when it essays to contend with God, and the fruitlessness of all human efforts to frustrate His purposes" (Driver).

Moreover, the contest was far more than a dramatic humiliation of the unrepentant and infatuated tyrant. It was nothing less than a judgment on the gods of Egypt. The plagues fell on the principal divinities that were worshipped since times immemorial in the Nile valley. The River was a god; it became loathsome to its worshippers. The frog was venerated as the sign of fruitfulness, and it was turned into a horror. The cattle—the sacred ram, the sacred goat, the sacred bull—were all smitten. The sacred beetle became a torment to those who put their trust in its divinity. When we add to these, the plague of darkness, which showed the eclipse of Ra, the Sun-god, we see that we have here a contrast between the God of Israel, the Lord of the Universe, and the senseless idols of a senile civilisation; as it is written (XII, 12) "against all the gods of Egypt I will execute judgements; I am the LORD."

14–25. THE FIRST PLAGUE: THE WATER TURNED INTO BLOOD

15. *unto the water.* To learn how many degrees it had risen (Ibn Ezra); or, to offer worship to the god of the River. The Nile, as the source of Egypt's "fertility" was

אַהֲרֹן אֶת־מַטֵּהוּ לִפְנֵי פַרְעֹה וְלִפְנֵי עֲבָדָיו וַיְהִי לְתַנִּין׃
11 וַיִּקְרָא גַּם־פַּרְעֹה לַחֲכָמִים וְלַמְכַשְּׁפִים וַיַּעֲשׂוּ גַם־הֵם
12 חַרְטֻמֵּי מִצְרַיִם בְּלַהֲטֵיהֶם כֵּן׃ וַיַּשְׁלִיכוּ אִישׁ מַטֵּהוּ
13 וַיִּהְיוּ לְתַנִּינִם וַיִּבְלַע מַטֵּה־אַהֲרֹן אֶת־מַטֵּיהֶם׃ וַיֶּחֱזַק לֵב
פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה׃

10. *Aaron cast down his rod.* *i.e.* the rod of Moses used by Aaron at the bidding of Moses.

before his servants. Pharaoh's ministers of state were present.

11. *wise men.* Wizards, who possessed a knowledge of many secrets of nature which were unknown to the people. The English word "wizard" comes from *wise* and *ard*, the suffix of censure (*e.g.* drunk*ard*).

sorcerers. "Men who are adept in altering the external appearance of things by their arts" (Ibn Ezra).

magicians. "Sacred scribes," versed in magic lore and practice; jugglers of marvellous skill; see Gen. XLI, 8.

secret arts. Their spells and sleight-of-hand. Snake-charming is wide-spread in the East, ancient and modern; and is to-day a professional secret with many families in Egypt. Dr. A. Macalister says that he has "seen both a snake and a crocodile thrown by hypnotism into the condition of rigidity in which they could be held up as rods by the tip of the tail."

12. *they became serpents.* Through their "secret arts" they produced the illusion of converting them into serpents (Ibn Ezra, Maimonides and Abarbanel).

13. *Pharaoh's heart was strong.* *i.e.* the sign failed to make any impression on him. The fact that Moses and Aaron had done so more easily than his own magicians, only served to increase his stubbornness; see note on IV, 21.

Chapters VII, 14–XII, 36

THE TEN PLAGUES

"Bible story is nowhere more vivid than in its picture of the Plagues of Egypt. Pharaoh is the incarnation of sullen force, yielding by inches, or for a single moment, only to

and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. 11. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their secret arts. 12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. 13. And Pharaoh's heart was strong, and he hearkened not unto them; as the LORD had spoken.

harden his heart when the crisis is past. But it is human strength matching itself against the inexhaustible resources of nature, which Moses is permitted to wield. The river which is Egypt's pride runs with blood; from out its reed-grass, frogs invade the secret recesses of luxury; the dust of the ground takes life, to become loathsome vermin; indoors and outside, there is no escape from swarming flies and corruption. While all over the land of Egypt beasts are dying of murrain, in Israel's land of Goshen the cattle are intact. The royal magicians, seeking to compete with the wonders of Moses, become themselves victims to the plague of boils. Now the heavens begin to play their part, and rain down wasting hail; while, to enhance the wonder, fire winds about the hailstones and melts them not. The land of Egypt is one mass of desolation; but from outside, the east wind blows steadily until the swarming locusts hide the ground; at a sign from the champion of Israel, the western hurricane succeeds, and the locust hosts are swept into the Red Sea. Then the whole scene dissolves into darkness that might be felt; every man a solitary prisoner where he stands. At last, midnight reveals the slain firstborn, and Pharaoh and his people thrust Israel forth" (R. G. Moulton).

Who is the LORD *that I should hearken unto his voice to let Israel go? I know not the* LORD, *and moreover I will not let Israel go*, was the reply of Pharaoh to the message of the God of Righteousness who demanded justice for Israel, His firstborn son. Pharaoh, too, is a child of God, but "a rebellious son" (Deut. XXI, 18) who must be chastised,

3 מֵאַרְצוֹ׃ וַאֲנִי אַקְשֶׁה אֶת־לֵב פַּרְעֹה וְהִרְבֵּיתִי אֶת־אֹתֹתַי
4 וְאֶת־מוֹפְתַי בְּאֶרֶץ מִצְרָיִם׃ וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה
וְנָתַתִּי אֶת־יָדִי בְּמִצְרָיִם וְהוֹצֵאתִי אֶת־צִבְאֹתַי אֶת־עַמִּי
ה בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בִּשְׁפָטִים גְּדֹלִים׃ וְיָדְעוּ מִצְרַיִם
כִּי־אֲנִי יְהוָה בִּנְטֹתִי אֶת־יָדִי עַל־מִצְרַיִם וְהוֹצֵאתִי אֶת־
6 בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם׃ וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה
7 אֹתָם כֵּן עָשׂוּ׃ ומֹשֶׁה בֶּן־שְׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן־שָׁלֹשׁ
ושמנים שָׁנָה בְּדַבְּרָם אֶל־פַּרְעֹה׃ פ רביעי
8 9 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ כִּי יְדַבֵּר
אֲלֵכֶם פַּרְעֹה לֵאמֹר תְּנוּ לָכֶם מוֹפֵת וְאָמַרְתָּ אֶל־אַהֲרֹן
י קַח אֶת־מַטְּךָ וְהַשְׁלֵךְ לִפְנֵי־פַרְעֹה יְהִי לְתַנִּין׃ וַיָּבֹא מֹשֶׁה
וְאַהֲרֹן אֶל־פַּרְעֹה וַיַּעֲשׂוּ כֵּן כַּאֲשֶׁר צִוָּה יְהוָה וַיַּשְׁלֵךְ

3. *I will make strong.* Or, "I will harden"; see on IV, 21. The phrase predicts what is likely to be Pharaoh's attitude.

signs, wonders, judgements. Terms describing the same acts from different points of view.

4. *lay my hand.* *i.e.* display My almighty power.

by great judgements. *i.e.* punishments; see VI, 6.

5. *I am the* LORD. Or; "I am ADONAY;" see VI, 3. When God led His people forth from the brickfields of Egypt into freedom, there would be such a display of His mercy and power, that Egypt, and all the surrounding nations, would know that only a Being of such attributes as are implied in His holy Name (ADONAY) could have wrought that redemption.

6. *Moses and Aaron did so.* Henceforth all diffidence ceased, and they applied themselves in confidence and zeal to their charge (Kalisch).

7. *fourscore years old.* The age of Joseph is similarly indicated (Gen. XLI, 46) on his appointment as Viceroy by the king. That appointment is made with the formula, "I am Pharaoh," and is followed by the statement, "and Joseph was thirty years old." Then his official activity

the children of Israel go out of his land. 3. And I will make Pharaoh's heart strong, and multiply my signs and my wonders in the land of Egypt. 4. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgements. 5. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 6. And Moses and Aaron did so; as the LORD commanded them, so did they. 7. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.* iv

8. And the LORD spake unto Moses and unto Aaron, saying, 9. When Pharaoh shall speak unto you, saying, Shew a wonder for you: then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. 10. And Moses and Aaron went in unto Pharaoh, and they did so, as the LORD had commanded:

begins. The appointment of Moses to be "in God's stead to Pharaoh" is announced with a similar formula, "I am Adonay"; and his official activity, like that of Joseph, is prefaced by the statement of his age. This disposes of the belief that *I am Adonay* in VI, 2 is any revelation of a new Name of God.

8–13. Moses, Aaron and the Magicians.

9. *shew a wonder.* Display some portent as the credential of being God's messengers; see IV, 21.

serpent. Heb. *tannin*, denotes any large reptile, sea or river monster, and more especially the crocodile, as the symbol of Egypt.

26 אֶת־פִּינְחָס אֱלֶה רָאשֵׁי אֲבֹת הַלֵּוִיִּם לְמִשְׁפְּחֹתָם: הוּא
אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה לָהֶם הוֹצִיאוּ אֶת־בְּנֵי
27 יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם: הֵם הַמְדַבְּרִים אֶל
פַּרְעֹה מֶלֶךְ־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם
28 הוּא מֹשֶׁה וְאַהֲרֹן: וַיְהִי בְּיוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ
שלישי 29 מִצְרָיִם: ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה
דַּבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם אֵת כָּל־אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ:
ל וַיֹּאמֶר מֹשֶׁה לִפְנֵי יְהוָה הֵן אֲנִי עֲרַל שְׂפָתַיִם וְאֵיךְ יִשְׁמַע
אֵלַי פַּרְעֹה: פ

Cap. VII. ז

ז
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאֵה נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן
2 אָחִיךָ יִהְיֶה נְבִיאֶךָ: אַתָּה תְדַבֵּר אֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ
וְאַהֲרֹן אָחִיךָ יְדַבֵּר אֶל־פַּרְעֹה וְשִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל

25. *Phineas.* Became high-priest on the death of Eleazar; see Judg. xx, 28. The name Phinehas is common in Egyptian and signifies, "the child of dark complexion."

26. *Aaron and Moses.* Mentioned here in the order of age.

according to their hosts. Or, "armies." The Israelites did not leave Egypt as a disorderly mob; they were divided into tribes, clans and families, with leaders and elders.

vi, 28–vii, 7, are a continuation of vi, 2–12 at the point where the narrative gives place to the genealogical list.

29 and **30**. These verses are, in effect, identical with *v.* 11 and 12, and the repetition serves merely to resume the story of the Redemption.

Chapter VII

1. *I have made thee a god to Pharaoh.* Better, "*I have set thee in God's stead to Pharaoh*" (AJ); because Moses would give the Divine message as the direct representative of God; see iv, 16.

Phinehas. These are the heads of the fathers' houses of the Levites according to their families. 26. These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their hosts. 27. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt : these are that Moses and Aaron. 28. And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,*iii 29. that the LORD spake unto Moses, saying, I am the LORD : speak thou unto Pharaoh king of Egypt all that I speak unto thee. 30. And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me ?

CHAPTER VII

7 1. And the LORD said unto Moses, See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet. 2. Thou shalt speak all that I command thee : and Aaron thy brother shall speak unto Pharaoh, that he let

prophet. Spokesman ; this is the *original* meaning of the Semitic root of the Heb. *nabi*, prophet. Aaron would give utterance to the words communicated by God to Moses, or to the thoughts which God put into the mind of Moses, with reference to Pharaoh. The Prophets are inspired spokesmen of God's will. They warn the people of the consequences of disobedience, and they often foretell events ; but the latter is not their primary function.

בְּנֵי־לֵוִי לְתֹלְדֹתָם גֵּרְשׁוֹן וּקְהָת וּמְרָרִי וּשְׁנֵי חַיֵּי לֵוִי שָׁבַע
17 וּשְׁלֹשִׁים וּמְאַת שָׁנָה: בְּנֵי גֵרְשׁוֹן לִבְנִי וְשִׁמְעִי לְמִשְׁפְּחֹתָם:
18 וּבְנֵי קְהָת עַמְרָם וְיִצְהָר וְחֶבְרוֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קְהָת
19 שָׁלֹשׁ וּשְׁלֹשִׁים וּמְאַת שָׁנָה: וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי אֵלֶּה
כ מִשְׁפְּחֹת הַלֵּוִי לְתֹלְדֹתָם: וַיִּקַּח עַמְרָם אֶת־יוֹכֶבֶד דֹּדָתוֹ
לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חַיֵּי עַמְרָם
21 שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה: וּבְנֵי יִצְהָר קֹרַח וְנֶפֶג וְזִכְרִי:
22 23 וּבְנֵי עֻזִּיאֵל מִישָׁאֵל וְאֶלְצָפָן וְסִתְרִי: וַיִּקַּח אַהֲרֹן אֶת־
אֱלִישֶׁבַע בַּת־עַמִּינָדָב אֲחוֹת נַחְשׁוֹן לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ
24 אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר: וּבְנֵי קֹרַח
כה אַסִּיר וְאֶלְקָנָה וַאֲבִיאָסָף אֵלֶּה מִשְׁפְּחֹת הַקָּרְחִי: וְאֶלְעָזָר
בֶּן־אַהֲרֹן לָקַח־לוֹ מִבְּנוֹת פּוּטִיאֵל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ

16. *according to their generations.* This phrase is introduced here because in regard to Levi, the grandsons, great-grandsons, and other descendants are also given.

20. *Amram.* Referrred to, but not mentioned, in II, 1.

Jochebed. As later in the case of royal persons, *e.g.* I Kings xv, 2, the name of the mothers of Moses and Aaron, Eleasar and Phineas, are given. The name means, "*Adonay* is my glory" (which shows that, contrary to the belief of Bible critics, even according to "P," the name *Adonay* was used *before* the days of Moses. Some scholars maintain that it was known in Abraham's home, long before Abraham. There is nothing contrary to Jewish tradition in such a belief.)

his father's sister. Marriage with an aunt is prohibited in Lev. XVIII, 12. Such marriages were not unlawful before the Giving of the Torah. That such a circumstance is not suppressed in regard to the family of the Lawgiver, is eloquent testimony to the unsparing veracity of Scripture.

Aaron and Moses. Miriam is not mentioned, as the descent in the male line only is traced.

21. *Korah.* See Num. XVI, 1 and I Chron. VI, 38.

16. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. 17. The sons of Gershon; Libni and Shimei, according to their families. 18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. 19. And the sons of Merari; Mahli and Mushi. These are the families of the Levites according to their generations. 20. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. 21. And the sons of Izhar; Korah, and Nepheg, and Zichri. 22. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. 23. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. 24. And the sons of Korah; Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. 25. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him

23. *Aaron took.* Aaron's children are enumerated because of their later prominence in Israel's history.

Elisheba. This name is better known under the form given in the Septuagint, "Elizabeth."

Nadab and Abihu. They died before the altar for offering "strange fire"; see Lev. x, 1, 2.

25. *Eleazar.* Became high-priest upon the death of Aaron; see Num. xx, 23–28.

וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה׃ פ
11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ בֹּא דַבֵּר אֶל־פַּרְעֹה מֶלֶךְ
12 מִצְרַיִם וְיְשַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ׃ וַיְדַבֵּר מֹשֶׁה
לִפְנֵי יְהוָה לֵאמֹר הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ
יִשְׁמָעֵנִי פַּרְעֹה וַאֲנִי עֲרַל שְׂפָתָיִם׃ פ
13 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיְצַוֵּם אֶל־בְּנֵי יִשְׂרָאֵל
וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ
שני 14 מִצְרָיִם׃ ס אֵלֶּה רָאשֵׁי בֵּית־אֲבֹתָם בְּנֵי רְאוּבֵן
בְּכֹר יִשְׂרָאֵל חֲנֹךְ וּפַלּוּא חֶצְרֹן וְכַרְמִי אֵלֶּה מִשְׁפְּחֹת
טו רְאוּבֵן׃ וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר
16 וְשָׁאוּל בֶּן־הַכְּנַעֲנִית אֵלֶּה מִשְׁפְּחֹת שִׁמְעוֹן׃ וְאֵלֶּה שְׁמוֹת

9. *anguish of spirit.* Or, "impatience of spirit." The people were utterly crushed by their disappointment, and they paid no heed to fresh promises of redemption.

cruel bondage. lit. "hard labour."

12. *who am.* *i.e.* especially since I am.

of uncircumcised lips. *i.e.* with lips closed or impeded, not properly prepared to deliver an all-important message; see IV, 9. The same metaphor is used of the heart (Lev. XXVI, 41) and of the ear (Jer. VI, 10). He believes that his effort had failed owing to his stammering and hesitating speech.

13. *unto Moses and unto Aaron.* God replies by charging Aaron to take part with Moses in the emancipation of Israel (Rashi).

Chapter VI, 14–VII, 7. The Genealogy of Moses and Aaron

14–27. At this point the narrative gives the genealogical tree of Moses and Aaron, who now assume leadership of the tribe. In giving the chiefs of the families of the tribe of Levi, the names of the families of the two elder tribes are included, possibly to show that even as Moses was not the

unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10. And the LORD spake unto Moses, saying, 11. Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. 12. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13. And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.* ii

14. These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben. 15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

eldest son of Amram, Kohath was not the eldest son of Levi. The firstborn according to nature is not always the "firstborn" in the sight of God. This thought is general in Scripture. Abel, Shem, Isaac, Jacob, Levi, Judah, Joseph, Ephraim, Moses, David, were none of them eldest sons in their families.

14. *fathers' houses.* A technical term for "clans" or "families"—the "heads" are the acknowledged chiefs and founders of families. For the names enumerated, see Gen. XLVI, 9 and I Chron. V, 3.

15. *the sons of Simeon.* The list corresponds with that given in Gen. XLVI, 10.

לָהֶם אֶת־אֶרֶץ כְּנַעַן אֶת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ׃
ה וְגַם | אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם
6 מַעֲבִדִים אֹתָם וָאֶזְכֹּר אֶת־בְּרִיתִי׃ לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל
אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי
אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים
7 גְּדֹלִים׃ וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים
וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת
8 סִבְלוֹת מִצְרָיִם׃ וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי
אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ
9 לָכֶם מוֹרָשָׁה אֲנִי יְהוָה׃ וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל

4. *of their sojournings.* The land of their temporary abode, in which they resided as strangers, but which was promised to their descendants as a permanent possession.

5. *I have heard.* The pronoun is emphatic; *i.e.* the same Being who established the Covenant. The context of the passage implying: "I am unchangeable and My plans are unalterable. I have promised to your ancestors the possession of Canaan after a certain time of trial and misery; this period of oppression is now drawing near its close; and I shall therefore fulfil My promise by rescuing you with great judgments from your oppressors" (Kalisch).

6. *I will redeem you.* Heb. *gaal* means, "to reclaim, redeem"; hence *goel*, the technical term for the kinsman whose duty it was to ransom or, if need be, avenge the person or property of his relative. God intervenes in order to ransom His helpless and suffering People from slavery; and in mercy and faithfulness, He becomes their Redeemer (*goel*).

with a stretched out arm. With manifestation of My power.

judgements. Wherewith to punish the oppressing tyrant.

7. *I will take you to me for a people.* After the redemption from Egypt, God will take Israel to Mount Sinai to receive His revealed Teaching. The covenant at Mount Sinai was the higher spiritual purpose of Israel's deliverance.

land of Canaan, the land of their sojournings, wherein they sojourned. 5. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgements: 7. and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8. And I will bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. 9. And Moses spake so

ye shall know. Here again it is not a question of learning a new Name of God, but of feeling His power in actual experiences of life.

8. *lifted up my hand. i.e.* sware. The expression is taken from the custom of lifting up the hand to heaven when taking an oath.

heritage. Heb. *morashah*, the same word used in Deut. XXXIII, 4 of the Torah. This is significant. Israel has been offered two heritages: the one spiritual—the Torah—is unconditional and eternal. Not so the other heritage, the Land of Promise. Its possession depends upon Israel's appreciation of, and obedience to, its God-given Law (Hirsch).

I am the LORD. Or, "I am ADONAY." The message to Moses closes with the same Divine assertion with which it opens—God is a God of faithfulness, and His promises are unfailingly realised.

ס ס ס ד 14

2 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה׃
3 וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי יְהוָה
4 לֹא נוֹדַעְתִּי לָהֶם׃ וְגַם הֲקִמֹתִי אֶת־בְּרִיתִי אִתָּם לָתֵת

II. VA-AYRA

(Chapters VI, 2–IX)

Chapter VI, 2–13. Renewed Promise of Redemption

These verses are the concluding portion of the Call of Moses, and can only be understood in connection with chaps. III–V.

In view of the despair and despondency of both Moses and the People recorded in the last chapter, and in reply to the reproach of Moses, "Thou hast not delivered Thy people," God repeats the promises of redemption made at Horeb.

2. *I am* Adonay. Or, "I am the Lord." Instead of Adonay, the RV uses here (and in *v.* 3, 6, 7 and 9), the English transcription of the four Heb. letters Y H W H; see *Genesis*, p. 16.

The emphasis is on the word Adonay; and the words *I am Adonay* or *I am the* Lord, are not intended to inform Moses what God is *called*, as Bible Critics maintain, but to impress upon him that *the guarantee of the fulfilment of the Divine promises lay in the nature of the Being who had given the promises.* Even as the phrase, "I am Pharaoh," (Gen. xli, 44) is merely an assertion of royal authority and power, in the same manner, "I am Adonay," means, "I am He who has the power and the faithfulness to fulfil any promise vouchsafed by Me. I have promised Redemption, and I shall fulfil that promise; I will and can do it. Israel shall yet know that I am the Lord; and Pharaoh, who had contemptuously declared, I know not the Lord!—he too shall know it." This is also the explanation given by Rashi: "God says unto Moses, I have not sent thee in vain as thou complainest, but in order to fulfil My words to the Fathers.

II. VA-AYRA

2. And God spake unto Moses, and said unto him, I am ADONAY: 3, and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but as to my name ADONAY I was not known to them. 4. And I have also established my covenant with them, to give them the

I am the LORD is often used as a reminder of Divine retribution both in connection with rewards and with punishments."

3. *as God Almighty.* Heb. *El Shaddai*; see Gen. XVII, 1 (*Genesis*, p. 144). Note that the text reads, "as God Almighty" and not, "*with my name* God Almighty." There is here no question of contrasting an old Name with any new Name about to be disclosed.

as to my name ADONAY, *I was not known to them.* It is, of course, absurd to maintain that the Patriarchs did not know the Name *Adonay*. Abraham constantly uses it. The meaning, however, is as follows. Although the Patriarchs were familiar with, and freely used, the Name *Adonay*, its import *as the everlasting God of faithfulness whose promises, even though they extend over centuries and millenia, are invariably fulfilled*, was not fully understood by them. In the words of Rashi, "Scripture does not state, My Name Adonay *I did not make known* to them (הודעתי); but, By my Name Adonay *I was not known* to them (נודעתי); i.e. I was not recognised by them in my attribute of Faithfulness, which is the essential part of the Name *Adonay*, signifying One who is faithful to give reality of His word; seeing that I had promised them possession of Canaan, but had not in their day fulfilled that promise." God was now to make the full signification of that Name known to the children of Israel *by His acts;* to begin with, by redeeming them from slavery. Thus would He manifest Himself to the children in a manner that He had not done to the Fathers. See Additional Note C, p. 104.

In eternal contrast to Egypt, the whole story of Israel is one long protest against idolatry and inhumanity. A single incident in the life of a Jewish ruler will illustrate the world-wide difference between Israel and Egypt. King Jehoiakim, a contemporary of Pharaoh Necho II, tried to emulate his example, and he built himself palaces by means of forced labour. In Egypt, such a thing was taken as a matter of course, as the unquestioned prerogative of the king. In Israel, that enterprise was deemed an outrage against reason and human decency. Jeremiah the Prophet arose and came to the door of Jehoiakim's palace, crying: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire. . . . . Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the LORD concerning Jehoiakim, the son of Josiah, king of Judah: They shall not lament for him. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. XXII, 13, 17-19). These words of Jeremiah are but a Prophetic echo of the Israelite's cry for freedom that pierced the heavens in the days of Moses: they are but the translation of the trumpet sounds of the Exodus and the Sinaitic Covenant with their Divine and everlasting proclamation of the rights of man.

Another characteristic element in the religious life of Egypt was Worship of the dead. I give a brief summary of that worship, taken from W. Max Müller's article in the *Encyclopaedia Biblica*. The huge pyramids alone, says Prof. Müller, would be sufficient to testify that the Egyptians devoted greater zeal than any nation on earth to the abodes of their dead, and to the sustenance of their souls by sacrifices. The Bible of the Egyptians is the so-called "Book of the Dead." It contains magic formulae for the guidance of man after death, warning him of the dangers he might expect to meet, and providing him with powerful spells—previously placed on the coffins for this purpose—to guarantee his safety. When the dead man reached the great Judgment Hall of the god Osiris, his moral life was tested. In the course of that judgment, the deceased denied that he ever committed any of the 42 cardinal sins. (R. H. Hall rightly says: The Egyptian was never a humble person, either genuinely or hypocritically. When he confessed he did not say, "I am guilty"; he said, "I am not guilty";

his confession was negative, and the *onus probandi* lay on his judges). Simultaneously with the doctrine just stated, there existed the conflicting belief that the departed souls lived in darkness and misery in the nether world, persecuted by evil spirits, so that it was best for the dead person to become, by witchcraft, one of these evil monsters himself.

No wonder that the influence of the Egyptian religion on the lives of men was not very profound. In every respect the morality of the Egyptians seems to have been lax. One example will suffice. The tombs were almost invariably broken into soon after burial, and no military protection could prevent even the royal tombs from being plundered.

When we compare the Egyptian attitude towards death with that of the Pentateuch, we see in the latter what appears to be a deliberate aim to wean the Israelites from Egyptian superstition. In this way alone, can we explain the silence of Israel's Torah in regard to the Life after Death. On the one hand, there is not a word concerning immortality, or concerning reward and punishment in the Hereafter ; and, on the other hand, there is rigorous proscription of all magic and sorcery, of sacrificing to the dead, as well as every form of alleged intercourse with the world of spirits. Israel's Faith is a religion *of life*, not of death ; a religion that declares man's humanity to man as the most acceptable form of adoration of the One God, the Creator of heaven and earth, Who is from everlasting to everlasting.

Israel while in Egypt was yet but a child, and was not strong enough to withstand Egypt *in* Egypt. Only *out* of Egypt could it grow, uncontaminated by noxious influences of a decadent civilisation. Only when liberated from the contagion of a nation of mere childish stammerers in the things of the Spirit, could it flourish, and fill the earth with the glad tidings of a God of holiness and pity, and the message of Righteousness to men and nations.

national self-respect would be still more astounding in the case of Israel, when we consider that after the days of Menremptah the decline of Egypt began, and the invented national bondage would have been to a weak and waning Power. If, therefore, Israel's sojourn and bondage in Egypt were *merely* a fiction, such fiction would be quite inexplicable—in fact, a psychological miracle. Even a radical student of this question like Prof. Peet sums up his conclusions as follows: "That Israel was in Egypt under one form or another no historian could possibly doubt; a legend of such tenacity representing the early fortunes of a people under so unfavourable an aspect, could not have arisen save as a reflection of real occurrences."

NOTE B

ISRAEL AND EGYPT: THE SPIRITUAL CONTRAST

Israel and Egypt represent two world-conceptions, two ways of looking on God and Man that are not merely in conflict, but mutually exclusive.

For ages Egypt was the Land of Wonder, and men spoke in awe of the wisdom of the Egyptians. We now know that they were indeed a wonderful people; but that it is only in the arts and crafts, and especially in their colossal and titanic architecture, that they attained truly astonishing results.

The real tests of a nation's civilisation, however, are far other than these. The supreme test is its vision of God. Now what were the objects of Egyptian worship? Stocks and stones, and, above all else, the beast. While there are traces, albeit faint traces, that the men of the Nile Valley were capable of learning both in religion and in conduct, they seem to have been quite incapable of *forgetting*. Egypt never discarded the low animism and savage

fetishism of its pre-historic days, and remained always "zoomorphic" in its conception of God: bulls, crocodiles, beetles, apes, cats and goats—these were its gods. There were, it is true, stammerings of something nobler; glimpses of higher religious truth; but these remained only glimpses—like flashes of light for one brief moment in the night-time, leaving greater darkness, Egyptian darkness, behind them. Once only was an attempt made by that remarkable man, Amenophis IV, to reform the barbarism of Egyptian worship and to put a kind of monotheism in its place. The sun was to be worshipped as the single deity under the name of Aton; and he changed his own name to Ikhnaton, "Glory to the Sun." But the reformation was a failure. He died amid the curses of his subjects, and the old confused polytheism returned stronger than ever. "We have no grounds for holding the opinion," says Prof. R. H. Hall, "that the educated Egyptian priest, far less the man in the street, normally accepted any pious theories of a latent monotheism, underlying his blatant polytheism. Ikhnaton was branded as a criminal; and after his failure, we go back to the old spells and mumbo-jumbō again . . . till the death of the Egyptian religion in the days of Justinian. In religious matters, the Egyptians at all periods (except the educated at the end of the Eighteenth Dynasty) were in the mental condition of the blacks of the Gold Coast and Niger delta. They had 'mysteries,' of course, like the Ashantis or Ibos. It is a mistake, however, to think that these mysteries enshrined truth, and that there was an occult 'faith' behind them. There is no more proof of it than in the case of the Ashantis or Ibos" (*Encyclopaedia Britannica*, 1929).

Now where there is no vision of God there can be no vision of man. Hence the insignificance of man in the Egyptian world-conception. They bent the knee to the beast, but man throughout Egyptian history was in bondage. Human life had absolutely no value. The lives of vast multitudes of men were sacrificed in connection with the frenzied building schemes. Herodotus tells us that in the time of Pharaoh Necho II (609–588 B.C.E.), 120,000 labourers were worked to death in the construction of a canal connecting the Nile and the Red Sea. The pyramids, erected by the tyrant's unlimited command of human forces, remain everlasting monuments of human slavery—and of the national deification of reckless and irresponsible power.

grandiloquent language his victories in Canaan ; and, among other conquests, he boasts that " Canaan is seized with every evil ; Ashkelon is carried away ; Gezer is taken ; Yenoam is annihilated ; *Ysiraal is desolated, its seed is not.*" From the phrase, " Ysiraal is desolated," these scholars deduce that the Israelites must in those days have been in possession of Canaan ; and that, therefore, the Exodus must have taken place long before the time of Menremptah. However, it is not at all certain that the words, " Ysiraal is desolated," refer to Israel at all. Thus, Prof. Kennett takes the phrase as analogous with that concerning Ashkelon and Gezer ; and, therefore, as merely stating that Menremptah had devastated the district of " Jezreel." And if " Ysiraal " *does* mean Israel, then it refers to the settlements in Palestine by Israelites from Egypt before the Exodus (Jampel). From various notices in I Chronicles we see that during the generations preceding the Oppression, the Israelites did not remain confined to Goshen or even to Egypt proper, but spread into the southern Palestinian territory, then under Egyptian control, and that they even engaged in skirmishes with the Philistines. When the bulk of the nation had left Egypt and was wandering in the Wilderness, these Israelite settlers had thrown off their Egyptian allegiance. And it is these settlements which Menremptah boasts of having devastated during his Canaanite campaign. There is, therefore, no cogent reason for dissenting from the current view that the Pharaoh of the Oppression was Rameses II, with his son Menremptah as the Pharaoh of the Exodus.

III

The " Inconvenience " of Biblical Traditions

Little need be said in regard to the extreme and baseless scepticism, recently revived in Soviet anti-religious circles, that the Israelites never were in Egypt ; and that, in consequence, there could not have been either an Oppression or an Exodus.

There is one conclusive answer to the doubts as to the historicity of the Exodus and other crucial events in Scriptural history; and that is, what has aptly been called, *the "inconvenience" of Biblical traditions.* One or two examples will both explain this argument and make clear its unanswerable force. The first example is taken from the story of Abraham. For centuries, the Hebrew tribes waged a life-and-death struggle with the native population for the possession of ancient Palestine. But instead of the Hebrews claiming that they too were natives of Canaan, or that they were the true aborigines of its soil, Bible Tradition concerning the beginnings of the Hebrew people is emphatic that its ancestors were *not* born in Canaan, but were nomads, immigrant shepherds, and had their origin in Ur of the Chaldees. Now, even the sceptical historian is forced to admit that such a tradition must be based on strict history, as no people would invent such an *inconvenient* tradition in regard to a matter of vital importance like its right and title to its national homeland. To take another example. The record in Genesis that Isaac and Jacob married Aramaean wives must be based on *fact*, and could not have arisen, as some Bible critics maintain, in the days of Monarchy. For throughout the days of the Monarchy, Aram was the hereditary enemy of Israel, and was guilty of the most hideous barbarities in its continued attempts to annihilate Israel. It is clear that here too the tradition that the "Mothers" of the Israelite people were Aramaean women, was an *inconvenient* one—and cannot therefore be an invention of later legend (Cornill, Jirku).

All this applies with immeasurably greater force in regard to the historicity of the Oppression in Egypt. Compared with the Egyptian bondage and the deliverance therefrom, everything else in Bible history is of secondary importance. The memory of that bondage and deliverance is woven into the message of legislator, historian, psalmist, prophet and priest; and a large portion of Jewish life both in the Biblical and the post-Biblical ages is but a זכר ליציאת מצרים, an echo and reminder of that Divine event which meant the birth of Israel as a nation. Now, it is unthinkable that any nation, unless forced to do so by the overwhelming compulsion of unforgettable fact, would of its own account have wantonly affixed to its forefathers the stain and dishonour of slavery in a foreign country. No people has ever yet invented a *disgraceful* past for itself. The invention by a later age of a story so humiliating to

month, according to the instructions of my lord." In another report of the same age we read : " I have hearkened to my lord's message, ' Give provisions to the soldiers and to the *Aperu*, who bring up stones for Ra (the sun-god), *viz.* for Ra of Rameses, the beloved of Amon, in the southern quarter of Memphis.' " So much for the nature of the few Egyptian references to the Hebrew serfs doing forced labour to the Pharaohs.

As to the exodus from Egypt, the Egyptian records pass it over in total silence—as was their invariable custom in connection with any defeat suffered by the ruler or nation. For instance, although the Hyksos conquest of Egypt is the most important political event in Egyptian history, yet almost no mention is made in the monuments of this catastrophe which shook the whole social structure to its foundations. The Egyptian records confine themselves to the boastful recounting of victories. The Biblical writers, alone, among all Oriental chroniclers, describe defeats of their kings and armies ; nay more, they arraign ruler and people alike whensoever these are unfaithful to the aims and ideals of the nation. This is one of the reasons why of all Oriental chronicles, it is only the Biblical annals that deserve the name of history.

II

Who was the Pharaoh of the Oppression ?

In view of the above, there are several candidates for the infamy of having been the " Pharaoh of the Oppression," under whom the bondage of the Israelites ended in a systematic attempt at their extermination. The majority of scholars identify him with the splendour-loving and tyrannical Rameses II, whose dates are variously given as 1300–1234 B.C.E. (Petrie) and 1347–1280 (Mahler). " He was a vain and boastful character who wished to dazzle

posterity by covering the land with constructions whereon his name was engraved thousands of times, and who prided himself in his inscriptions upon great conquests which he never made" (Naville). The Exodus itself is held to have taken place under his son, Menremptah, with whom the decline of Egypt began. Menremptah (or Menephtah) was an obstinate and vain despot. He too had the habit of claiming as his own the achievements of others. "He was one of the most unconscionable usurpers (and defacers) of the monuments of his predecessors, including those of his own father, who had set him the example . . . all due to a somewhat insane desire to perpetuate his own memory" (Prof. Griffith, *Encyclopaedia Britannica*, 1929).

Some scholars, however, date the Oppression and the Exodus in the century preceding Rameses II, and connect it with the religious revolution of Amenophis IV, or Ikhnaton (1383–1365). This extraordinary personality abolished the multitudinous deities of the Egyptian Pantheon, and devoted himself exclusively to the worship of the Sun. These scholars hold that there was some relation between the faith of the Israelites and the solar monotheism of Ikhnaton, and that Israelite influence was partly responsible for this assault on the gross idolatry of Egypt. Ikhnaton was hated by the people as the "heretic king," and his innovations were abandoned by his son-in-law Tut-an-khamen who succeeded him, eventually to be altogether uprooted by Haremrab, the last Pharaoh of the Eighteenth Dynasty. When the native religion was restored —these scholars maintain —the Israelites suffered persecution and degradation; and the Oppression formed part of the extirpation of Ikhnaton's heresy.

Other Egyptologists go back still another century to Thotmes III (1503–1449), and declare him to have been the Pharaoh of the Oppression. They connect the Oppression and the departure of the Israelites from Egypt with the movements of the Habiri people in the Amarna age (see *Genesis*, p. 147), and believe that the recently discovered inscriptions on the Sinai Peninsula likewise favour this theory.

One of the main reasons which induce both these groups of scholars to dissent from the general view that Rameses II was the Pharaoh of the Oppression, is the fact that the name "Israel" is alleged to occur on an inscription of Menremptah. That Inscription (discovered in 1896) is a song of triumph of Menremptah, describing in

Note A

ISRAEL IN EGYPT : THE HISTORICAL PROBLEMS

I

What Light does Egyptian History throw on Israel in Egypt ?

The history of ancient Egypt is usually divided into three periods. The earliest period is that of the Old Kingdom, which comprises the first ten dynasties of pyramid builders, ending 2500 B.C.E. The second period, the Middle Kingdom, from the eleventh to the seventeenth dynasty of rulers (2500–1587 B.C.E.) is one of great obscurity, and covers the age during which the Hyksos, Bedouin invaders from the Arabian desert, ruled Egypt. They were expelled by the founder of the eighteenth dynasty in 1587. He opens the third period, the New Kingdom, which continues to the end of the twentieth dynasty in 1100 B.C.E. After that date, the country successively came under Lybian, Persian, Macedonian and Roman rule.

Biblical interest in Egypt begins during the Middle Kingdom. Joseph served one of the Hyksos kings. These invaders, " princes of the desert," as they called themselves, soon accommodated themselves to the system of Government they had found in Egypt ; and their contribution to Egyptian culture was not inferior to that of the native kings. Their dominion was later described as one of desolation and ruin—which is quite untrue. The Hyksos kings restored and enlarged the temples, encouraged learning, and could not have destroyed any of the previous Egyptian monuments, seeing that these have come down to our own day. On the contrary, it is the native rulers who followed them that eradicated every trace of the Hyksos kings. This is responsible for the obscurity that overhangs the story of the whole Hyksos period, and the consequent uncertainty of so much of Egyptian chronology. Not long after the death of Joseph, the Hyksos were driven back into Asia ; and a native ruler, the founder of the Eighteenth Dynasty, regained the throne.

The advent of this nationalist dynasty marked the turn of the tide in the fortunes of the descendants of Jacob. As friends of the overthrown Hyksos kings, they lost their

favoured position, and their past services to the State were "ignored." From prosperous and honoured settlers in the Eastern Delta of the Nile, with freedom of movement and right of domicile throughout Egypt and her dominions, they were under the successive rulers of the Eighteenth Dynasty (1587–1350 B.C.E.) gradually reduced to a condition of serfdom. These rulers, as well as the kings of the Nineteenth Dynasty (1350–1200), were great architects and are famous for the number and magnificence of their monuments. That veritable frenzy for building which characterised all these rulers, naturally called for vast levies of forced labour. The feared and hated Israelites seemed to these Pharaohs to be at hand for just such a purpose. The Israelites were now condemned to cruel slave labour as brick-layers and navvies, both the kind and conditions of their labour being utterly alien to the nature and the traditions of free and independent shepherd folk.

It is difficult to determine the name of the "new king" who initiated the Oppression. Scripture does not give us the name of the ruler in question, *Pharaoh* being merely the royal title of the reigning monarch. The one aim of the Scripture story is to describe God's Providential guidance of His people. The narrative is "theocentric"; and events are viewed under the aspect of eternity. Details, such as the exact names of the impious heathen oppressors are passed over, and all the emphasis is placed on the religious truths with which the narrative throbs (Boehl). And as to the hieroglyphic monuments, their information on this whole subject is most meagre. Possibly this is due to the fact that as yet little excavation has taken place in Goshen, *i.e.* the Eastern Delta, which was the main domicile of the Israelites. But even when ancient Goshen will have been revealed to us, it is well to remember that the true-born Egyptian chronicler took little notice of the fortunes of an alien serf-class like the Israelites, whose original occupation—keeping sheep—was, in his eyes, that of outcasts (Gen. XLVI, 34).

There are, therefore, but few casual references on the monuments to the *Aperu* or *Apuriu*, which is the Egyptian form of the name "Hebrews." Thus, in a report addressed to an official of the reign of Rameses II, there occur the words: "I have obeyed the message of my lord, in which he said, 'Give corn to the native soldiers, and also to the Apuriu, who are bringing up stones for the great tower of Pa-Ramessu' . . . I have given them their corn every

21 בְּצֵאתָם מֵאֵת פַּרְעֹה: וַיֹּאמְרוּ אֲלֵהֶם יֵרֶא יְהוָה עֲלֵיכֶם
וְיִשְׁפֹּט אֲשֶׁר הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ בְּעֵינֵי פַרְעֹה וּבְעֵינֵי
מפטיר 22 עֲבָדָיו לָתֵת־חֶרֶב בְּיָדָם לַהֲרָגֵנוּ: וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה
וַיֹּאמַר אֲדֹנָי לָמָּה הֲרֵעֹתָה לָעָם הַזֶּה לָמָּה זֶּה שְׁלַחְתָּנִי:
23 וּמֵאָז בָּאתִי אֶל־פַּרְעֹה לְדַבֵּר בִּשְׁמֶךָ הֵרַע לָעָם הַזֶּה וְהַצֵּל
לֹא־הִצַּלְתָּ אֶת־עַמֶּךָ:

Cap. VI. ו ן

א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַתָּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה
כִּי בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ:

20. *who stood in the way.* lit. "standing to meet them." Moses and Aaron stationed themselves to meet the officers on coming out from their audience with Pharaoh. They were waiting to learn the reply of the king (Luzzatto).

21. *the* Lord *look upon you, and judge.* May God requite you for the evil you have brought upon the Israelites!

a sword . . to slay us. *i.e.* to give them a pretext to ruin us.

22–23. Moses complains to God that, instead of the promised deliverance, the bondage had become more cruel than ever.

22. *returned.* "The expression is beautiful in its simplicity, implying his constant communion with God" (McNeile).

wherefore hast thou evil entreated. Or, "wherefore hast Thou dealt ill" (AJ). His mission, he feels, had completely failed: nay more, the night of inhuman oppression had become darker for his People.

why is it that thou hast sent me? To bring evil upon Israel (Ibn Ezra).

23. *neither hast thou.* Fulfilled Thy promise of deliverance, III, 8. "He could not understand this long-suffering delay of the Eternal Judge to afford time for the hardened tyrant to repent. The desponding complaint of Moses was not the result of disbelief or doubt, but the effort of a pious

met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21. and they said unto them, the LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.*m 22. And Moses returned unto the LORD, and said, Lord, wherefore hast thou evil entreated this people? why is it that thou hast sent me? 23. For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all.

CHAPTER VI

6 1. And the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

soul struggling after a deeper penetration into the mysteries of the Almighty" (Kalisch).

CHAPTER VI

1. *now shalt thou see.* God understands the sorrow in the heart of Moses, and calms him by renewing the promise of redemption.

by a strong hand. i.e. forced by God's strong hand, compelled by the power of God, Pharaoh will yet drive the people out of Egypt; see XII, 39.

For the Lesson from the Prophets, Isaiah XXVII, 6–XXVIII, 13 and XXIX, 22, 23 (*Sephardim:* Jeremiah I–II, 3); *see* The Haftorahs, p. 458 (468).

For the Blessings before and after the Haftorah, see p. 454.

לֵאמֹר כֹּה־לוּ מַעֲשֵׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ כַּאֲשֶׁר בְּהַוּוֹת
14 הַתֶּבֶן: וַיֻּכּוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר־שָׂמוּ עֲלֵהֶם נֹגְשֵׂי
פַרְעֹה לֵאמֹר מַדּוּעַ לֹא כִלִּיתֶם חָקְכֶם לִלְבֵן כִּתְמוֹל
טו שִׁלְשֹׁם גַּם־תְּמוֹל גַּם־הַיּוֹם: וַיָּבֹאוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל
16 וַיִּצְעֲקוּ אֶל־פַּרְעֹה לֵאמֹר לָמָּה תַּעֲשֶׂה כֹּה לַעֲבָדֶיךָ: תֶּבֶן
אֵין נִתָּן לַעֲבָדֶיךָ וּלְבֵנִים אֹמְרִים לָנוּ עֲשׂוּ וְהִנֵּה עֲבָדֶיךָ
17 מֻכִּים וְחָטָאת עַמֶּךָ: וַיֹּאמֶר נִרְפִּים אַתֶּם נִרְפִּים עַל־כֵּן
18 אַתֶּם אֹמְרִים נֵלְכָה נִּזְבְּחָה לַיהוָה: וְעַתָּה לְכוּ עִבְדוּ
19 וְתֶבֶן לֹא־יִנָּתֵן לָכֶם וְתֹכֶן לְבֵנִים תִּתֵּנוּ: וַיִּרְאוּ שֹׁטְרֵי בְנֵי־
יִשְׂרָאֵל אֹתָם בְּרָע לֵאמֹר לֹא־תִגְרְעוּ מִלִּבְנֵיכֶם דְּבַר־יוֹם
כ בְּיוֹמוֹ: וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נִצָּבִים לִקְרָאתָם

for straw. *i.e.* to make into straw. "The word rendered "straw" means straw cut into short pieces and mixed with chaff. This required little labour, to make it fit for use in brick-making. What is called "stubble" is not what we know by that name, but includes all kinds of field rubbish, all kinds of small twigs, stems, roots of withered plants, etc., which were used for fuel. This had to be chopped and sorted, thus entailing double labour on the part of the Israelites" (Dummelow).

14. *yesterday and to-day.* Heb. idiom for *recently.*

15–19. The officers of the Israelites cry in vain to the king.

15. *cried.* The Hebrew officers had treated their unfortunate brethren with sympathy and consideration. The result was that they were beaten; and they appealed to the king, believing that he could not have intended such manifest unfairness and cruelty.

unto Pharaoh. "Direct access to the ruler on the part of petitioners of humble rank is comparatively easy in the East" (Bennett); cf. I Kings III, 16 (*Genesis*, p. 505.)

16. *they say.* *i.e.* the Egyptian taskmasters.

the fault is in thine own people. lit. "but thy people sins." A hint that the tyrannical conduct of the overseers—here

the land of Egypt to gather stubble for straw. 13. And the taskmasters were urgent, saying, Fulfil your works, your daily tasks, as when there was straw. 14. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, saying, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore? 15. Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 16. There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. 17. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to the LORD. 18. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 19. And the officers of the children of Israel did see that they were set on mischief, when they said, Ye shall not minish aught from your bricks, your daily tasks. 20. And they

identified with the Egyptian nation, and therefore also its ruler—constitutes a sin, and will call down the punishment of Heaven (Kalisch).

18. *shall ye deliver the tale of bricks.* Pharaoh remains unmoved.

19. *that they were set on mischief when they said.* The word *they* refers to the Egyptian taskmasters.

minish. Diminish.

20–21. The Hebrew officers blame Moses and Aaron for the plight of the Hebrews.

ה וַיֹּאמֶר פַּרְעֹה הֵן־רַבִּים עַתָּה עַם הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם
6 מִסִּבְלֹתָם: וַיְצַו פַּרְעֹה בַּיּוֹם הַהוּא אֶת־הַנֹּגְשִׂים בָּעָם
7 וְאֶת־שֹׁטְרָיו לֵאמֹר: לֹא תֹאסִפוּן לָתֵת תֶּבֶן לָעָם לִלְבֵּן
הַלְּבֵנִים כִּתְמוֹל שִׁלְשֹׁם הֵם יֵלְכוּ וְקֹשְׁשׁוּ לָהֶם תֶּבֶן:
8 וְאֶת־מַתְכֹּנֶת הַלְּבֵנִים אֲשֶׁר הֵם עֹשִׂים תְּמוֹל שִׁלְשֹׁם
תָּשִׂימוּ עֲלֵיהֶם לֹא תִגְרְעוּ מִמֶּנּוּ כִּי־נִרְפִּים הֵם עַל־כֵּן
9 הֵם צֹעֲקִים לֵאמֹר נֵלְכָה נִזְבְּחָה לֵאלֹהֵינוּ: תִּכְבַּד הָעֲבֹדָה
י עַל־הָאֲנָשִׁים וְיַעֲשׂוּ־בָהּ וְאַל־יִשְׁעוּ בִּדְבָרֵי־שָׁקֶר: וַיֵּצְאוּ
נֹגְשֵׂי הָעָם וְשֹׁטְרָיו וַיֹּאמְרוּ אֶל־הָעָם לֵאמֹר כֹּה אָמַר
11 פַּרְעֹה אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן: אַתֶּם לְכוּ קְחוּ לָכֶם תֶּבֶן
12 מֵאֲשֶׁר תִּמְצָאוּ כִּי אֵין נִגְרָע מֵעֲבֹדַתְכֶם דָּבָר: וַיָּפֶץ הָעָם
13 בְּכָל־אֶרֶץ מִצְרַיִם לְקֹשֵׁשׁ קַשׁ לַתֶּבֶן: וְהַנֹּגְשִׂים אָצִים

5. *people of the land.* Better, *Council of Elders* (see *Genesis*, p. 192, note on Gen. xxiii, 7) Heb. *am ha-aretz*, refers to the elders who, as representatives of the people, accompanied Moses (iii, 18). "Why, asked Pharaoh, should *all these elders*—and there are so many of them—rest from their labours, in order to listen to the talk of Moses and Aaron?"

6. *the same day.* Pharaoh lost no time in devising a plan by which to crush the aspirations of the Hebrew leaders.

taskmasters. Heb. *nogesim*, not the same word as in i, 11, (*sare missim*). The *nogesim* were probably subordinate to them.

their officers. Who were Hebrews; see *v.* 14.

7. *straw.* Necessary for holding the clay together and to prevent it from cracking.

let them go and gather straw. They would have to seek it in the fields of the Egyptians.

8. *tale.* Number; the same quantity was to be required of them under the new regulations as before. The demand was as Pharaoh well knew, impossible, and increased the task of his Hebrew subjects beyond the point of human performance.

burdens. 5. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. 6. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, 7. Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. 9. Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words. 10. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 11. Go yourselves, get you straw where ye can find it: for nought of your work shall be diminished. 12. So the people were scattered abroad throughout all

they be idle. In two papyrus documents found in Egyptian tombs of the time of the Exodus, one passage says: "I have no one to help me in making bricks, no straw, etc."; and another tells of twelve labourers punished for failing to make up their daily tale of bricks.

9. *let heavier work be laid.* He is determined to leave his slaves no time to think of freedom or worship.

let them not regard lying words. The "lying words" refer to the promised redemption, which in his eyes is merely a pretext for seeking a holiday.

10–12. The taskmasters communicate Pharaoh's orders to the people.

10. *went out.* From Pharaoh's palace.

12. *throughout all the land.* *i.e.* far and wide.

Cap. V. ה

ה

א וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל שַׁלַּח אֶת־עַמִּי וְיָחֹגּוּ לִי בַּמִּדְבָּר׃
2 וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־
יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃
3 וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ נֵלְכָה נָּא דֶּרֶךְ
שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגָּעֵנוּ
4 בַּדֶּבֶר אוֹ בֶחָרֶב׃ וַיֹּאמֶר אֲלֵהֶם מֶלֶךְ מִצְרַיִם לָמָּה מֹשֶׁה
וְאַהֲרֹן תַּפְרִיעוּ אֶת־הָעָם מִמַּעֲשָׂיו לְכוּ לְסִבְלֹתֵיכֶם׃

Chapter V–VI, 1

Unsuccessful Appeal to Pharaoh and Increase of the Oppression

1. *and afterwards.* Only after the confidence of the Israelites had been assured by means of the signs, could Moses and Aaron approach Pharaoh.

Pharaoh. Probably Meremptah, see p. 58.

a feast. Heb. *hag*, the common Semitic word for a pilgrimage to a sanctuary, where pilgrims took part in religious processions and ritual dances. Sacrifice was an essential part of such a festival.

in the wilderness. The Israelites could not offer sacrifices in the presence of the Egyptians, in view of the fact that the animals to be sacrificed were held sacred by the Egyptians; just as Mohammedans in India cannot with impunity slaughter cows in sight of a Hindu mob. Hence the request to go to the wilderness to celebrate the feast.

2. *who is the* Lord. An expression of contempt; Pharaoh does not know *Adonay*, and does not acknowledge His right to command him. The Rabbis say that he turned to his seventy scribes who knew all the tongues spoken on earth, and asked them; "Know ye a god who is called *Adonay*, the God of Eternity?" They answered, "We have sought in all the books of all the peoples among the names of

CHAPTER V

5 1. And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith the LORD, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 2. And Pharaoh said, Who is the LORD, that I should hearken unto his voice to let Israel go? I know not the LORD, and moreover I will not let Israel go. 3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your

all the gods; but we have not found *Adonay* among them." They spake the truth. It was a new revelation, a new conception of God that Moses brought to the children of men. None of the heathen empires or emperors of old knew the God of Freedom, Holiness and Righteousness. He was not in their pantheon.

3. *the God of the Hebrews hath met with us.* Moses and Aaron now use language which Pharaoh is more likely to understand. Instead of speaking of *Adonay*, they tell him that the God who had manifested Himself to Moses is the God of the Hebrews.

three days' journey. See III, 18.

with the sword. Even Pharaoh could understand that for a people to neglect the worship of its god, rendered it liable to divine punishment by sword or pestilence.

4. *loose the people from their works.* Why do you unsettle the people in their work with all this talk of a pilgrimage, which is only an excuse for a holiday? Back, to your labours!

27 וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמִּדְבָּרָה וַיֵּלֶךְ
28 וַיִּפְגְּשֵׁהוּ בְּהַר הָאֱלֹהִים וַיִּשַּׁק־לוֹ: וַיַּגֶּד מֹשֶׁה לְאַהֲרֹן
אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל־הָאֹתֹת אֲשֶׁר
29 צִוָּהוּ: וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיַּאַסְפוּ אֶת־כָּל־זִקְנֵי בְּנֵי יִשְׂרָאֵל:
ל וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־
31 מֹשֶׁה וַיַּעַשׂ הָאֹתֹת לְעֵינֵי הָעָם: וַיַּאֲמֶן הָעָם וַיִּשְׁמְעוּ כִּי־
פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם וַיִּקְּדוּ
וַיִּשְׁתַּחֲווּ:
שביעי

first to use the term *chathan damim* in connection with circumcision (Rosin, Baentsch).

27. *the mountain of God*. *i.e.* Horeb, see III, 1. The "wilderness" is the one between Horeb and Egypt.

28. *he had charged him*. To perform.

29. *elders*. See note on III, 16.

"Now after all these years comes a vague rumour through the brick-fields and along the great canal, about the two old men from far-off Midian with a most startling message. One, it was said, was that Moses whose exciting story their aged elders still talked about, the story that had so stirred the slave settlements long ago—when a prince of Egypt, who was one of themselves, had, for their sakes, refused to be called the son of Pharaoh's daughter. Then came the secret messages from Moses and Aaron to the heads of families. Before going to Pharaoh, they must first be sure that their leadership will be accepted by the people. You can imagine the secret gatherings along the canals, the midnight meetings of desperate men assembling at risk of their lives, such as one reads of in *Uncle Tom's Cabin*—the old slaves, the elders of the tribes, with the first dawn of hope in their eyes. Ah, poor wretches, one needs to have suffered like them to understand the goodness of finding out that God cared after all" (Smyth).

30. *Aaron spake*. Acting as the spokesman of Moses; see *v*. 15.

and did the signs. Jewish commentators assume that this means that Aaron performed the signs; others hold that it was Moses.

27. And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. 28. And Moses told Aaron all the words of the LORD wherewith he had sent him, and all the signs wherewith he had charged him. 29. And Moses and Aaron went and gathered together all the elders of the children of Israel: 30. and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. 31. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.* vii

31. *the people.* As represented by the elders. It is also reasonable to assume that the elders called the people together to hear the message brought by Moses and Aaron. Already the word of God, "They shall hearken to thy voice" (III, 18) was being fulfilled.

visited. Bore in mind.

worshipped. lit. "they prostrated themselves," in prayer and gratitude to God.

לִפְנֵי פַרְעֹה וַאֲנִי אַחֲזֵק אֶת־לִבּוֹ וְלֹא יְשַׁלַּח אֶת־הָעָם׃
22 וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל׃
23 וָאֹמַר אֵלֶיךָ שַׁלַּח אֶת־בְּנִי וְיַעַבְדֵנִי וַתְּמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי
24 הֹרֵג אֶת־בִּנְךָ בְכֹרֶךָ׃ וַיְהִי בַדֶּרֶךְ בַּמָּלוֹן וַיִּפְגְּשֵׁהוּ יְהוָה
כה וַיְבַקֵּשׁ הֲמִיתוֹ׃ וַתִּקַּח צִפֹּרָה צֹר וַתִּכְרֹת אֶת־עָרְלַת בְּנָהּ
26 וַתַּגַּע לְרַגְלָיו וַתֹּאמֶר כִּי חֲתַן דָּמִים אַתָּה לִי׃ וַיִּרֶף מִמֶּנּוּ
אָז אָמְרָה חֲתַן דָּמִים לַמּוּלֹת׃ פ

tinued doing so. The Omniscient God knew beforehand whither his obstinacy would lead Pharaoh, and prepared Moses for initial failure by warning him that Pharaoh's heart would become " strong," " heavy," or " hardened."

The modern mind whilst agreeing that all things are ultimately controlled by God's will, does not attribute results to the *immediate* action of God. Not so the Biblical idiom. Events, whether physical or moral, which are the inevitable result of the Divine ordering of the universe, are spoken of as the direct work of God (Dillmann, Driver, Jacob). See also note on Isa. VI, 10, p. 511.

22. *Israel is my son.* This expression is here applied for the first time to Israel as a nation.

firstborn. Implying the universal fatherhood of God. The other nations too are God's children ; and in Abraham's seed, spiritually the firstborn among them, all the families of the earth are to be blessed (Gen. XII, 3).

23. *thou hast refused.* Better, " *and if thou refusest . . . I shall slay.*"

24. *on the way at the lodging place.* The verse can also be translated : " On the way, he tarried in a lodging place." Moses was still distrusting himself in regard to his mission, hesitating, tarrying in the inn. This brings down the Divine displeasure upon him (Wogue).

sought to kill him. An anthropomorphic way of saying that Moses fell suddenly into a serious illness. Many commentators connect this sudden illness of Moses with his postponing, for some reason, the circumcision of his son. Tradition ascribes the omission to the influence of Jethro and Zipporah, who may have desired the circumcision postponed to the 13th year, as was customary among

his heart strong, and he will not let the people go. 22. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, my firstborn: 23. and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy firstborn. 24. And it came to pass on the way at the lodging place, that the LORD met him, and sought to kill him. 25. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely a bridegroom of blood art thou to me. 26. So he let him alone. Then she said, A bridegroom of blood in regard of the circumcision.

the Bedouin tribes. However, in the previous verse Moses had warned Pharaoh that disobedience of God's will carried dire punishment with it; and he himself should, therefore, on no account have permitted any postponement of a duty incumbent upon him.

25. *Zipporah.* Moses being disabled by illness, Zipporah performed the ceremony.

a flint. A sharp, stone instrument; see Josh. v, 2.

cast it at his feet. *i.e.* the feet of Moses—to connect him with what she had done.

bridegroom of blood. This is the literal translation of the Heb. *chathan damim.* Since circumcision is the symbol of the covenant between God and the child, the child was spoken of as the *bridegroom* of the covenant; in the same way as the "hero" of *Simchath Torah,* the Festival of the Rejoicing of the Law, came in medieval times to be called *chathan Torah,* the "bridegroom" of the Torah.

According to Ibn Ezra, the words, "Surely a bridegroom of blood art thou to me," were addressed to the child: "Indeed, thee I might call literally a *bridegroom of blood,* because thou didst nearly cause the death of my husband."

26. *so he let him alone.* The illness of Moses abated, and he was soon restored to health.

then she said, A bridegroom etc. *i.e.* Zipporah was the

17 תִּהְיֶה־לּוֹ לֵאלֹהִים: וְאֶת־הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדֶךָ אֲשֶׁר
ששי תַּעֲשֶׂה־בּוֹ אֶת־הָאֹתֹת: פ
18 וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב ו אֶל־יֶתֶר חֹתְנוֹ וַיֹּאמֶר לוֹ אֵלְכָה נָּא
וְאָשׁוּבָה אֶל־אַחַי אֲשֶׁר־בְּמִצְרַיִם וְאֶרְאֶה הַעוֹדָם חַיִּים
19 וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לֵךְ לְשָׁלוֹם: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
בְּמִדְיָן לֵךְ שֻׁב מִצְרָיִם כִּי־מֵתוּ כָּל־הָאֲנָשִׁים הַמְבַקְשִׁים
כ אֶת־נַפְשֶׁךָ: וַיִּקַּח מֹשֶׁה אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיַּרְכִּבֵם
עַל־הַחֲמֹר וַיָּשָׁב אַרְצָה מִצְרָיִם וַיִּקַּח מֹשֶׁה אֶת־מַטֵּה
21 הָאֱלֹהִים בְּיָדוֹ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלֶכְתְּךָ לָשׁוּב
מִצְרַיְמָה רְאֵה כָּל־הַמֹּפְתִים אֲשֶׁר־שַׂמְתִּי בְיָדֶךָ וַעֲשִׂיתָם

18–31. Moses returns to Egypt

18. *and returned.* From the wilderness.

Jethro. Heb. *Jether*; another form of the name.

brethren. To my kinsfolk; see Gen. xiii, 8.

19. *go, return into Egypt.* There were still some hesitancies and fears in the mind of Moses. Hence the distinct assurance that all his enemies were dead.

20. *sons.* The birth of the elder is mentioned in ii, 22; the second seems to have been a mere infant.

ass. "The animal is of a far superior quality in Arabia and Egypt than in Northern countries. It is livelier, quicker, more courageous and robust" (Kalisch).

the rod of God. Called thus by reason of the miracle performed in connection therewith; *v.* 2 and 3.

21. *I will make his heart strong. i.e.* stubborn. Or, "I will harden his heart" (RV Text, AV and AJ). This does not mean that God on purpose made Pharaoh sinful. For God to make it impossible for a man to obey Him, and then punish him for his disobedience, would be both unjust and contrary to the fundamental Jewish belief in Freedom of the Will. No wonder that this passage has often been the subject of attack and defence respectively by the friends and enemies of the Bible.

The phrase most often translated "hardening of the heart" occurs nineteen times; ten times it is said that

shalt take in thine hand this rod, wherewith thou shalt do the signs.* vi

18. And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19. And the LORD said unto Moses in Midian, Go, return into Egypt : for all the men are dead which sought thy life. 20. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt : and Moses took the rod of God in his hand. 21. And the LORD said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand : but I will make

Pharaoh hardened his heart ; and nine times the hardening of Pharaoh's heart is ascribed to God. There thus seem to be two sides to this hardening. When the Divine command came to Pharaoh, " Set the slaves free," and his reply was, " I will not," each repetition of Pharaoh's persistent obstinacy made it less likely that he would eventually listen to the word of God. For such is the law of conscience : every time the voice of conscience is disobeyed, it becomes duller and feebler, and the heart grows harder. Man cannot remain " neutral " in the presence of Duty or of any direct command of God. He either obeys the Divine command, and it becomes unto him a blessing ; or he defies God, and such command then becomes unto him a curse. " It is part of the Divinely ordered scheme of things that if a man deliberately chooses evil, it proceeds to enslave him ; it blinds and stupefies him, making for him repentance well-nigh impossible " (Riehm). Thus, every successive refusal on the part of Pharaoh to listen to the message of Moses froze up his better nature more and more, until it seemed as if God had hardened his heart. But this is only so because Pharaoh had first hardened it himself, and con-

מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד
11 לָשׁוֹן אָנֹכִי׃ וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ
מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי יְהוָה׃
12 וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרֵיתִיךָ אֲשֶׁר תְּדַבֵּר׃
13 וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְּיַד־תִּשְׁלָח׃ וַיִּחַר־אַף יְהוָה
14 בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אַהֲרֹן אָחִיךָ הַלֵּוִי יָדַעְתִּי כִּי־דַבֵּר
יְדַבֵּר הוּא וְגַם הִנֵּהוּ יֹצֵא לִקְרָאתֶךָ וְרָאֲךָ וְשָׂמַח
טו בְּלִבּוֹ׃ וְדִבַּרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִיו וְאָנֹכִי
אֶהְיֶה עִם־פִּיךָ וְעִם־פִּיהוּ וְהוֹרֵיתִי אֶתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן׃
16 וְדִבֶּר־הוּא לְךָ אֶל־הָעָם וְהָיָה הוּא יִהְיֶה־לְּךָ לְפֶה וְאַתָּה

neither heretofore. lit. "neither from yesterday nor from before yesterday."

slow of speech, and of a slow tongue. lit. "heavy of speech and heavy of tongue." He may have had an actual impediment in his speech. Rabbinic legend tells that Moses when a child was one day taken by Pharaoh on his knee. He, thereupon, grasped Pharaoh's crown and placed it on his head. The astrologers were horror-struck. "Let two braziers be brought"—they counselled; "one filled with gold, the other with glowing coals; and set them before him. If he grasps the gold, it will be safer for Pharaoh to put the possible usurper to death." When the braziers were brought, the hand of Moses was stretching for the gold, but the angel Gabriel guided it to the coals. The child plucked out a burning coal and put it to his lips, and for life remained "heavy of speech and heavy of tongue."

12. *and teach thee.* The fluent expression of the right thought.

13. *by the hand of him whom thou wilt send.* *i.e.* by anyone but myself (Rashbam). Discouraged by the failure of his first blow for freedom in his youth, he is unwilling to undertake the mission.

neither heretofore, nor since thou hast spoken unto thy servant : for I am slow of speech, and of a slow tongue. 11. And the LORD said unto him, Who hath made man's mouth ? or who maketh a man dumb, or deaf, or seeing, or blind ? is it not I the LORD ? 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. 13. And he said, Oh Lord, send, I pray thee, by the hand of him whom thou wilt send. 14. And the anger of the LORD was kindled against Moses, and he said, Is there not Aaron thy brother the Levite ? I know that he can speak well. And also, behold, he cometh forth to meet thee : and when he seeth thee, he will be glad in his heart. 15. And thou shalt speak unto him, and put the words in his mouth : and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16. And he shall be thy spokesman unto the people : and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. 17. And thou

14. *was kindled.* Because of his obstinate reluctance in accepting the charge, despite the Divine promise of help. Another anthropomorphic phrase.

is there not . . . speak well. Or, " Do I not know that Aaron the Levite thy brother can speak well ? " (Kalisch).

the Levite. The descendants of the tribe of Levi. This description is not superfluous. Heb. usage for indicating affection is by giving the full name of the person in question ; cf. " Take now thy son, thine only son, whom thou lovest, even Isaac," Gen. XXII, 2.

16. *as God. i.e.* in God's stead. Moses receives his inspiration direct from God ; and becomes the inspirer of his brother, who acts as his interpreter to Pharaoh and Israel.

ה לְמַעַן יַאֲמִינוּ כִּי־נִרְאָה אֵלֶיךָ יְהוָה אֱלֹהֵי
6 אֲבֹתָם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב׃ וַיֹּאמֶר
יְהוָה לוֹ עוֹד הָבֵא־נָא יָדְךָ בְּחֵיקֶךָ וַיָּבֵא יָדוֹ בְּחֵיקוֹ
7 וַיּוֹצִאָהּ וְהִנֵּה יָדוֹ מְצֹרַעַת כַּשָּׁלֶג׃ וַיֹּאמֶר הָשֵׁב יָדְךָ אֶל־
חֵיקֶךָ וַיָּשֶׁב יָדוֹ אֶל־חֵיקוֹ וַיּוֹצִאָהּ מֵחֵיקוֹ וְהִנֵּה־שָׁבָה
8 כִּבְשָׂרוֹ׃ וְהָיָה אִם־לֹא יַאֲמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקֹל הָאֹת
9 הָרִאשׁוֹן וְהֶאֱמִינוּ לְקֹל הָאֹת הָאַחֲרוֹן׃ וְהָיָה אִם־לֹא
יַאֲמִינוּ גַּם לִשְׁנֵי הָאֹתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקֹלֶךָ
וְלָקַחְתָּ מִמֵּימֵי הַיְאֹר וְשָׁפַכְתָּ הַיַּבָּשָׁה וְהָיוּ הַמַּיִם אֲשֶׁר
י תִּקַּח מִן־הַיְאֹר וְהָיוּ לְדָם בַּיַּבָּשֶׁת׃ וַיֹּאמֶר מֹשֶׁה אֶל־
יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם

of snakes by the neck to prevent them biting. It is much more dangerous to seize them by the tail. The living serpent becomes a staff by the will of God. Pharaoh can be overcome, like the serpent.

6–8. The second sign.

6. *his hand was leprous.* Moses' ability to produce, and to heal, that most malignant disease would be to them an even more convincing proof of his Divine commission.

as white as snow. Leprosy was common in Egypt. In its worst form, the whole skin becomes glossy white, dry and ulcerous.

7. *it was turned.* Old English for, "it turned."

as his other flesh. This miracle was the greater, as white leprosy, when fully developed, is rarely curable (Kalisch).

8. *if they will not believe.* God full well knows whether they will believe or not; but Moses is to be fortified by the information that if a portion of the people refuse to be convinced by the first miracle, they will be convinced by the second miracle (Ibn Ezra).

the voice of the first sign. The lesson or purport of the sign.

9. The third sign.

take of the water. Moses is thus given three signs to

in his hand :) 5. that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 6. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous, as white as snow. 7. And he said, Put thine hand into thy bosom again. (And he put his hand into his bosom again ; and when he took it out of his bosom, behold, it was turned again as his other flesh.) 8. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land : and the water which thou takest out of the river shall become blood upon the dry land. 10. And Moses said unto the LORD, Oh Lord, I am not eloquent,

attest his Divine commission to the Israelites, the third being similar to the first of the ten plagues.

the river. *i.e.* the Nile.

10–17. MOSES STILL HESITATES : HE IS NOT ELOQUENT

10. *I am not eloquent.* lit. " a man of words." He had spent the years of his manhood in the great silent spaces of the desert, and he could only stammer forth the message of freedom. Leadership, it seemed to him, was impossible to a man unskilled in forensic eloquence with which to win the Council of Elders to his way of thinking, or to state his case fluently and convincingly before Pharaoh.

Cap. IV. ד

ד

א וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְקֹלִי
2 כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהוָה: וַיֹּאמֶר אֵלָיו יְהוָה מַזֶּה
3 בְיָדֶךָ וַיֹּאמֶר מַטֶּה: וַיֹּאמֶר הַשְׁלִיכֵהוּ אַרְצָה וַיַּשְׁלִכֵהוּ
4 אַרְצָה וַיְהִי לְנָחָשׁ וַיָּנָס מֹשֶׁה מִפָּנָיו: וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה שְׁלַח יָדְךָ וְאֶחֱז בִּזְנָבוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי

v. 2. מה וה ק

vessels of gold and silver which the Israelites had taken with them at the Exodus! The Jewish spokesman, however, had little difficulty in proving to Alexander that, if any indemnity was to be paid, it was the Egyptians who were the debtors, seeing that they had enslaved and exploited the Israelites for many centuries without any pay for their labours.

In modern times, enemies of the Bible vie with one another in finding terms strong enough in which to condemn the "deceit" practised on the Egyptians. Apologists, both Jewish and non-Jewish, usually reply that this silver and gold was in exchange for the property the Israelites left behind them (Malbim); or they repeat the reply of the Alexandrian Jews: "Through God's providence, the Israelites were enriched at the expense of their oppressors, and gained as it were a prize of victory in compensation for their long oppression" (Dillmann). Far better than any of these current explanations is that given by Rabbiner Dr. B. Jacob, which we have adopted. It meets all the apparent difficulties, and brings out unexpected beauties in the Divine command. Thus, the phrase, *spoiling the Egyptians*, which has become a proverbial expression, is like the phrase, *brand of Cain* (*Genesis*, p. 38), due to a complete misunderstanding of the text.

CHAPTER IV

4 1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 2. And the LORD said unto him, What is that in thine hand? And he said, A rod. 3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4. And the LORD said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod

CHAPTER IV

1–9. MOSES' THIRD DIFFICULTY: THE ISRAELITES MAY NOT BELIEVE HIS MESSAGE OF FREEDOM

1. *the* LORD *hath not appeared unto thee.* How could this be answered? Argument would be of little avail. Their unbelief must be swept aside by something that would carry conviction to men whose religious memories are dimmed and whose spirit is crushed.

2–5. The first sign.

2. *a rod.* Jewish legend has woven marvellous tales round the Rod of Moses. "It was probably only a shepherd's crook. What a history, however, awaited it! It was to be stretched out over the Red Sea, pointing a pathway through its depths; to smite the flinty rock; to win victory over the hosts of Amalek; to be known as the rod of God" (Meyer).

3. *a serpent.* Heb. *nachash;* the basilisk, the symbol of royal and divine power in the diadem worn by Pharaoh. "The meaning of this miracle seems to be, Pharaoh's own power shall become an instrument of punishment, and his enslaved enemy shall triumph" (Hirsch).

4. *put forth thine hand.* Snake-charmers usually take hold

22 וְשָׁאֲלָה אִשָּׁה מִשְּׁכֶנְתָּהּ וּמִגָּרַת בֵּיתָהּ כְּלֵי־כֶסֶף וּכְלֵי
זָהָב וּשְׂמָלֹת וְשַׂמְתֶּם עַל־בְּנֵיכֶם וְעַל־בְּנֹתֵיכֶם וְנִצַּלְתֶּם
אֶת־מִצְרָיִם׃

faithfully through many years. Such—God announces unto Moses—will be the farewell which the Egyptian people will accord unto the departing Israelites.

22. *shall ask*. For the mere asking, they will be given in gladness and friendliness precious and valuable gifts. The Heb. שאל means to ask as a gift (see Ps. 11, 8), with no idea of giving back the object thus received. AV translates, "every woman shall borrow of her neighbour." This translation is thoroughly mischievous and misleading. "If there was any borrowing, it was on the part of the Egyptians, who had been taking the labour of the Israelites without recompense" (Dummelow).

that sojourneth in her house. It is most unlikely that the households of the oppressed Israelites included Egyptian dependents. Therefore, Ehrlich, following Rashi and in strict accordance with Semitic idiom, rightly translates, *in whose house she sojourneth*.

jewels. Heb. "articles." These articles were not asked for to be used for festive wear when worshipping God. Worship requires purification, sanctification on the part of the worshipper (cf. Gen. xxxv, 2), not ornamentation (B. Jacob); see following note.

put them upon your sons, and upon your daughters. The striking manifestation of kindliness and goodwill on the side of the Egyptian people is to be remembered by the Israelites throughout the generations; and, therefore, they are bidden to put these gifts and ornaments upon their children, who will ask concerning that great Day when the Lord saved Israel out of the hands of Pharaoh. These jewels, tokens of friendship and repentance, were fittingly employed later in the adornment and enrichment of the Sanctuary.

ye shall spoil the Egyptians. This rendering should be replaced by *ye shall save the Egyptians* (B. Jacob). "Spoil the Egyptians" (or, "strip Egypt") is an incorrect, nay impossible, rendering of the Heb. text. The root נצל which is here translated, "spoil" or "strip," occurs 212 times in Scripture; and in 210 instances its meaning is admitted by all to be, to snatch (from danger),

22. but every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

to rescue (from a wild beast), to recover (property), also to plunder (booty). Its direct object is never the person or thing *from whom* the saving or the rescuing or the snatching has taken place, but always the person or thing rescued. The usual translation, both here and in XII, 36, "ye shall spoil the Egyptians," is, therefore, unwarranted, for two reasons. It takes the persons from whom things are snatched as the direct object; and, furthermore, it necessitates an entire reversal of the meaning of נצל from *save* into *despoil!* There is no justification for departing, in this verse, or in XII, 36, from the rendering which is absolutely unchallenged in the 210 other places where it occurs. The words ונצלתם את מצרים, can only be translated, "*and ye shall save the Egyptians*," *i.e.* clear the name, and vindicate the humanity, of the Egyptians. Bitter memories and associations would have clung to the word "Egyptians" in the mind of the Israelites, as the hereditary enslavers and oppressors of Israel. A friendly parting, and generous gifts, however, would banish that feeling. The Israelites would come to see that the oppressors were Pharaoh and his courtiers, not the Egyptian People. They would be enabled thereby to carry out the command to be given to them forty years later, "Thou shalt not abhor an Egyptian" (Deut. XXIII, 8). It is for such reasons that the Israelites are bidden to *ask* their neighbours for these gifts, in order to ensure such a parting in friendship and goodwill, with its consequent clearing of the name, and vindication of the honour, of the Egyptian people (B. Jacob).

v. 21 and 22 lend a poetic and unforgettable touch of beauty to the going out of Egypt; and yet these verses, as few others, have been misunderstood and been looked upon as a "blot" on the moral teaching of Scripture. The Talmud records a formal claim for indemnity put forward by the Egyptians before Alexander the Great for the

יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הֶעָשׂוּי
לָכֶם בְּמִצְרָיִם: 17 וָאֹמַר אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם אֶל־
אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־
אֶרֶץ זָבַת חָלָב וּדְבָשׁ: 18 וְשָׁמְעוּ לְקֹלֶךָ וּבָאתָ אַתָּה וְזִקְנֵי
יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וַאֲמַרְתֶּם אֵלָיו יְהוָה אֱלֹהֵי
הָעִבְרִיִּים נִקְרָה עָלֵינוּ וְעַתָּה נֵלְכָה־נָּא דֶּרֶךְ שְׁלֹשֶׁת יָמִים
בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ: 19 וַאֲנִי יָדַעְתִּי כִּי לֹא־יִתֵּן
כ אֶתְכֶם מֶלֶךְ מִצְרַיִם לַהֲלֹךְ וְלֹא בְּיָד חֲזָקָה: וְשָׁלַחְתִּי
אֶת־יָדִי וְהִכֵּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה
21 בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם: וְנָתַתִּי אֶת־חֵן הָעָם־
הַזֶּה בְּעֵינֵי מִצְרָיִם וְהָיָה כִּי תֵלֵכוּן לֹא תֵלְכוּ רֵיקָם:

18. *shall hearken.* Better, *will hearken.*

the God of the Hebrews. As distinct from the gods of the Egyptians.

hath met with us. Through Moses, who represented the whole people.

three days' journey. A current expression for a considerable distance ; Gen. xxx, 36 ; Num. x, 33. " The Israelites were to ask what could not reasonably be refused, being a demand quite in accordance with Egyptian customs. . . . It is important to observe that the first request which Pharaoh rejected could have been granted without any damage to Egypt, or any risk of the Israelites passing the strongly fortified frontier " (Speaker's Bible). The request was *not* granted ; and so it resolved itself in the end into a demand for the unconditional release of the people and their actual departure.

19. *no, not by a mighty hand.* Better, *except by a mighty hand* (AJ).

20. *with all my wonders.* *i.e.* the plagues.

21. *and I will give this people favour.* The Egyptian people are throughout far friendlier to the Israelites than the hard-hearted king. Not only will they let the Israelites go, but God will dispose them favourably towards the Israelites.

saying, I have surely visited you, and seen that which is done to you in Egypt: 17. and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. 18. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. 19. And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. 20. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

when ye go, ye shall not go empty. To understand this phrase and the promise it contains, we must recall Deut. xv, 12f., which ordains that when a faithful servant leaves his master after many years' service, he is to be liberally equipped from his owner's property. "When thou lettest him go free from thee, thou shalt not let him go empty; thou shalt furnish him liberally out of thy flock, out of thy threshing-floor, and out of thy wine-press." The phrase, "Thou shalt furnish him liberally," is a paraphrase of the Heb. הַעֲנִיק תַּעֲנִיק לוֹ which means lit. "make-him-a-necklace" —the metaphor being that of ornamenting and embellishing, of giving some striking gift as from a man who wishes to show his lasting regard for the servant who had served him

14 מַה־שְּׁמוֹ מָה אֹמַר אֲלֵהֶם: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה
אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלָחַנִי
טו אֲלֵיכֶם: וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־
בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וֵאלֹהֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה
חמישי 16 זִכְרִי לְדֹר דֹּר: לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אַבְרָהָם

14. I AM THAT I AM. Heb., *Ehyeh asher chyeh*—the self-existent and eternal God ; a declaration of the unity and spirituality of the Divine Nature, the exact opposite of all the forms of idolatry, human, animal, and celestial, that prevailed everywhere else. *I am that I am* is not, however, to be understood as a philosophical phrase ; the emphasis is on *the active manifestation* of the Divine existence ; cf. the explanation of the Midrash, אהיה אשר אהיה אני נקרא לפי מעשי To the Israelites in bondage, the meaning would be, " Although He has not yet displayed His power towards you, He will do so ; He is eternal and will certainly redeem you."

Most moderns follow Rashi in rendering " *I will be what I will be* " ; *i.e.* no words can sum up all that He will be to His people, but His everlasting faithfulness and unchanging mercy will more and more manifest themselves in the guidance of Israel. The answer which Moses receives in these words is thus equivalent to, " I shall save in the way that I shall save." It is to assure the Israelites of the *fact* of deliverance, but does not disclose the *manner*. It must suffice the Israelites to learn that, "Ehyeh, I WILL BE (with you), hath sent me unto you."

15. *the* LORD. This is the translation of the Divine Name written in the four Hebrew letters Y H W H and always pronounced " Adonay " (see *Genesis*, p. 16). This Divine Name of four letters—the Tetragrammaton—comes from the same Heb. root (*hayah*) as *Ehyeh ;* viz., " to be." It gives expression to the fact that He was, He is, and He ever will be. Here too the words must not be understood in the philosophical sense of mere " being," but as active manifestation of the Divine existence.

to them? 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.* v 16. Go, and gather the elders of Israel together, and say unto them, The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me,

According to the Rabbis, this Name stresses the loving-kindness and faithfulness of God in relation to His creatures: He who educates, punishes and guides; He who hears the cry of the oppressed, and makes known His ways of righteousness unto the children of men. He is the great Living God who reveals Himself in the Providential care of His people.

the LORD, *the God of your fathers.* Not a deity discovered by Moses in Midian, but the same God who had revealed Himself to their fathers, the Creator of the world and the righteous Judge of all the earth—*Adonay*—the ever-living God of faithfulness and lovingkindness, hath sent him unto them.

this is my memorial. The designation by which I will be remembered. "Memorial" is a synonym of "Name"; Hos. XII, 6 (*Genesis*, p. 489).

16. *the elders of Israel.* It seems that the Israelites had a representative national organisation consisting of the elders or leading men in each family; see v, 5.

the LORD, *the God of your fathers.* This shows that the elders, as well as the people, are acquainted with the Name of God. "What impression could Moses have possibly hoped to make upon them with an altogether new Name?" (B. Jacob).

visited you. i.e. borne you in mind.

מְקֹום הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃
9 וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלָי וְגַם־רָאִיתִי אֶת־
י הַלַּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם׃ וְעַתָּה לְכָה וְאֶשְׁלָחֲךָ
11 אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרָיִם׃ וַיֹּאמֶר
מֹשֶׁה אֶל־הָאֱלֹהִים מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה וְכִי
12 אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃ וַיֹּאמֶר כִּי־אֶהְיֶה
עִמָּךְ וְזֶה־לְּךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־
הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה׃
13 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלָחַנִי אֲלֵיכֶם וְאָמְרוּ־לִי

country, behind Phœnicia. Later, it was the name for all pre-Israelitish inhabitants of Canaan ; Amos II, 9 (*Genesis*, p. 500).

Perizzite, *Hivite*. Seem to have lived in Central Palestine.

Jebusite. This tribe inhabited Jerusalem.

11–12. Moses' First Difficulty : He is unsuited for his Mission

11. *who am I*. How different was Moses' attitude in his youth ! With age, Moses can only think of his own unfitness for the gigantic undertaking ; cf. Jeremiah's diffidence to assume the Prophet's office, Jer. I, 6f ; see p. 468.

12. *certainly I will be with thee*. This tremendous fact of the reality of the Divine help would make it possible for Moses, an old man of eighty years, to face Pharaoh and demand the emancipation of his enslaved brethren. Moses' humility, therefore, is here out of place ; and, when persisted in, earns him a Divine rebuke (IV, 14).

this shall be the token. *i.e.* the proof that thou art sent by God will be that in this very place, where thou art now doubting the possibility of redemption, the children of Israel will worship, in thanksgiving, the God who will have brought them out of the land of bondage.

serve God upon this mountain. See XIX, 3f.

Perizzite, and the Hivite, and the Jebusite. 9. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. 10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12. And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say un-

13–22. MOSES' SECOND DIFFICULTY: THE "NAME" OF GOD

13. *when I come.* *i.e.* assuming that I come.

what is his name? Heb. מה שמו. Not an inquiry for information as to what God is *called.* Moses comes to Israel with the words, "the God of your fathers hath sent me unto you." It is, therefore, hardly conceivable that he should proclaim a God quite unknown unto them, as the God of their Fathers (G. B. Gray). They must have known what He was *called,* "since nothing is more un-Biblical than the idea of an "Unknown God" (B. Jacob). But since *name* means fame, "record," and in IX, 16 is the synonym of "power," *What is his name?* means "What are the mighty deeds which thou canst recount of Him—what is His power—that we should listen to thy message from Him"?

ה וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם שַׁל־נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם
6 אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת־קֹדֶשׁ הוּא: וַיֹּאמֶר אָנֹכִי
אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב
7 וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר
יְהוָה רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי אֲשֶׁר בְּמִצְרָיִם וְאֶת־
צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נֹגְשָׂיו כִּי יָדַעְתִּי אֶת־מַכְאֹבָיו:
8 וָאֵרֶד לְהַצִּילוֹ ו מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא
אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֶל־

intended to encourage him" (Mechilta); cf. *Abraham, Abraham*, in Gen. xxii, 11; and *Jacob, Jacob*, in Gen. xlvi, 2. God's choice is never groundless or arbitrary. Moses' warm heart for his brethren, and his burning indignation against all injustice, made him worthy of God's love and choice.

5. *holy ground.* Every spot where God manifests Himself is holy ground.

6. *thy father. i.e.* thy fathers; the word is here used collectively (Onkelos), and is explained by the words, "the God of Abraham, Isaac and Jacob"; see xv, 2. The Midrash, however, refers the word "father" to Amram, the father of Moses. It was with his father's voice that the angel of God addressed him, "I am the God of thy father, *i.e.* the God of whom thy father spake, the unchangeable God of eternity, who is now about to fulfil the promise given to Israel's ancestors."

hid his face. Or, "covered his face" (Jerusalem Targum) in reverence (cf. I Kings xix, 13). In the presence of the All-holy, an instant and irresistible feeling of human nothingness overpowers him. In sacred awe before the majesty of the Godhead, he hides his face. No mortal eye is worthy of beholding God. Even the angels are not pure in His sight; and, therefore, in the vision of Isaiah vi, 2, they are spoken of as covering their faces and bodies; see p. 507.

7. *my people.* This is the first time Israel is so called: God had made their cause His own. "God always takes the side of the persecuted," say the Rabbis.

said, Here am I. 5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8. and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the

have heard their cry. See II, 23–25. The cry of the Israelites was the cry of human beings who were being inhumanly treated, a cry of despair that ascends to the very throne of the Almighty.

for I know their sorrows. Better, *indeed, I know their sorrows.*

8. *I am come down.* A similar human way of speaking of the Divine (*anthropomorphism*) occurs in XIX, 11.

flowing with milk and honey. A proverbial expression, often applied to Canaan, see XIII, 5; Num. XIII, 27. The description of the Promised Land is here required, because Moses does not know it from personal observation.

the Canaanite. The general name for all the peoples inhabiting ancient Palestine. Originally Canaan, meaning *the Lowland*, was applied only to the coast of Phœnicia and the land of the Philistines; see Gen. X, 6.

the Hittite. A powerful and warlike nation whose seat was Asia Minor; an offshoot of this people lived in Southern Palestine; see Gen. XXIII.

Amorite. Originally a warlike tribe inhabiting the hill

CAP. III. ג

ג
א וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן מִדְיָן וַיִּנְהַג
אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֹרֵבָה׃
2 וַיֵּרָא מַלְאַךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסְּנֶה וַיַּרְא
3 וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אֻכָּל׃ וַיֹּאמֶר מֹשֶׁה
אָסֻרָה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־
4 יִבְעַר הַסְּנֶה׃ וַיַּרְא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו
אֱלֹהִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

v. 1. בתביר v. 4. משה משה בלא פסיק בינתן

CHAPTERS III AND IV

THE CALL OF MOSES

1. *was keeping the flock.* God never gives an exalted office to a man unless He has first tested him in small things, say the Rabbis. When feeding the flocks of Jethro, they tell us, Moses saw a little lamb escape from the flock, and when he followed it, he overtook it at a brook quenching its thirst. "Had I known that thou wast thirsty, I would have taken thee in my arms and carried thee hither," he said. "As thou livest," a Heavenly Voice resounded, "thou art fit to shepherd Israel" (Midrash).

to the back of the wilderness. i.e. behind or beyond the wilderness, as the scanty shrubs in the wilderness itself were insufficient for the flock. "The solemn solitude of the dreary desert was to prepare his mind for the sublime commission for which Providence had selected him" (Kalisch).

mountain of God. So called because the Glory of God was later manifested there. The spot chosen by God to announce the physical redemption of Israel, was also chosen by Him as the place of their spiritual redemption.

Horeb. Horeb is the mountain and district, Sinai the summit itself; or, the two names refer to two peaks of the same mountain range, which some identify with Jebel Musa (7636 ft.), others with Mount Serbal (6734 ft.), in the Sinai Peninsula. The aridity and dryness of this

CHAPTER III

3 1. Now Moses was keeping the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. 4. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he

region have been much exaggerated. In the highest region, fertile valleys are found, with fruit trees and water in plenty.

2. *angel of the* LORD. The angel in Scripture is not to be identified with God. The angel is the messenger of God and speaks in His name, and is often called by the Name of Him who sent him (see *v.* 4). The speech and action are the work of the angel, but the thought or will is God's.

in a flame of fire. Or, "in the heart of the fire;" *i.e.* in the midst of fire (Maimonides).

bush. i.e. the thorn-bush, the wild acacia which is the characteristic shrub of that region.

the bush was not consumed. The burning bush has often been taken as a symbol of Israel—small and lowly among the nations, and yet indestructible; because of the Divine Spirit that dwelleth within Israel.

4. *God called unto him. i.e.* the angel of God, mentioned in *v.* 2. The angel is here spoken of as God, because he represents the Almighty (Ibn Ezra).

Moses, Moses. God here addresses Moses by his name. "The repetition of the name is an expression of affection

21 לָמָּה זֶּה עֲזַבְתֶּן אֶת־הָאִישׁ קִרְאֶן לוֹ וְיֹאכַל לָחֶם׃ וַיּוֹאֶל
מֹשֶׁה לָשֶׁבֶת אֶת־הָאִישׁ וַיִּתֵּן אֶת־צִפֹּרָה בִתּוֹ לְמֹשֶׁה׃
22 וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־שְׁמוֹ גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי
בְּאֶרֶץ נָכְרִיָּה׃ פ
23 וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־
יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעָקוּ וַתַּעַל שַׁוְעָתָם אֶל־הָאֱלֹהִים מִן־
24 הָעֲבֹדָה׃ וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־
כה בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב׃ וַיַּרְא אֱלֹהִים
אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים׃ ס רביעי

20. *where is he?* Expresses displeasure that they had failed in hospitality towards the stranger who had befriended them.

21. *Moses was content.* Or, "agreed." One cannot help contrasting the breadth with which the wooing of both Isaac and Jacob is recounted, with the extraordinary, nay irreducible, brevity with which the wooing of Moses is told. What we would call the "romantic" element in the story of Moses disappears like a bubble; it is the woe of his People that engrosses his mind.

Zipporah. The meaning of this name is, "bird." The Midianites spoke a language kindred to Hebrew.

22. *Gershom.* Heb. *ger*, "a stranger," and *sham*, "there," in a strange land. His heart was with his suffering brethren in Egypt.

strange land. *i.e.* foreign land.

23–25. Transition to the Call and Commission of Moses.

23. *many days.* Rabbinic tradition assigns 40 years to the period spent by Moses in exile from Egypt.

the king of Egypt died. Probably Rameses II, who reigned 67 years. The Israelites evidently hoped that his successor, Meremptah, might offer them some relief; but they were disappointed. The regime of ruthless oppression towards Israel would now become the *status quo*. They realise the hopelessness of their bondage. Therefore, "they cried unto God."

he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. 21. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 22. And she bare a son, and he called his name Gershom: for he said, I have been a sojourner in a strange land.

23. And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25. And God saw the children of Israel, and God took knowledge of them.* iv

24. *God remembered his covenant.* Not that He had forgotten it, but that now the opportunity had come for the fulfilment of His merciful purposes.

25. *God took knowledge of them.* God did not close His eyes to their suffering (Rashi), but He chose His own time when to send deliverance and cause Israel to go forth from Egypt. See also Additional Note B, "Israel and Egypt: the Spiritual Contrast," p. 62.

טו נוֹדַע הַדָּבָר: וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיְבַקֵּשׁ לַהֲרֹג
אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן
16 וַיֵּשֶׁב עַל־הַבְּאֵר: וּלְכֹהֵן מִדְיָן שֶׁבַע בָּנוֹת וַתָּבֹאנָה
וַתְּדַלֶּנָה וַתְּמַלֶּאנָה אֶת־הָרְהָטִים לְהַשְׁקוֹת צֹאן אֲבִיהֶן:
17 וַיָּבֹאוּ הָרֹעִים וַיְגָרְשׁוּם וַיָּקָם מֹשֶׁה וַיּוֹשְׁעָן וַיַּשְׁקְ אֶת־
18 צֹאנָם: וַתָּבֹאנָה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מַדּוּעַ מְהַרְתֶּן
19 בֹּא הַיּוֹם: וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־
כ דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן: וַיֹּאמֶר אֶל־בְּנֹתָיו וְאַיּוֹ

Now he knew the reason : they deserved it. " It is characteristic of the faithfulness of the Sacred Record that his flight is occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians " (Stanley).

The first action of Moses shows him swept away by fierce indignation against the oppressor ; the second, anxious to restore harmony among the oppressed. In both these acts, Moses is seen burning with patriotic ardour. His nature, however, requires to be freed from impetuous passion. In the desert whither he is now fleeing, his spirit will be purified and deepened, and he will return as the destined Liberator of his brethren.

15–22. Moses in Midian

15. *Midian.* In the south-eastern part of the Sinai peninsula. Here he would be beyond Egyptian jurisdiction. The main home of the Midianites appears to have been on the east side of the Gulf of Akabah ; see map facing p. 149.

16. *priest of Midian.* Heb. *kohen*, which does not necessarily mean *priest.* It may also mean " chief." And so Onkelos and Rashi translate it here. The sons of David are likewise termed *kohanim* in II Sam. VIII, 18, where it only means, nobles or officers.

to water their father's flock. Even to this day the young women tend the sheep among the Bedouin of the Sinai peninsula.

Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. 16. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 17. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. 18. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? 19. And they said, An Egyptian delivered us out of the hands of the shepherds, and moreover he drew water for us, and watered the flock. 20. And

17. *drove them away.* These " chivalrous " Arabs wished to water their own sheep first, although the women had already filled the troughs. Moses again takes the part of the injured side, but this time without violence.

18. *Reuel their father.* Reuel seems to have been their father, while Jethro was the father-in-law of Moses. The word Jethro means, " His Excellence," and may be regarded as a title borne by the priest or chief of Midian, whose proper name is given in Num. x, 28, as Hobab. Reuel, therefore, was the grandfather (often called " father " in Scripture; see Gen. XXVII, 13 and XXXII, 10) of the shepherdesses. If Jethro and Reuel are taken as one person, there is nothing unusual in one man having two names (*e.g.* Jacob, Israel); and South Arabian inscriptions show many chieftains having two names.

ye are come so soon. Reuel was familiar with the usual delay caused by the interference of the shepherds.

19. *an Egyptian.* Moses' dress and speech would be Egyptian.

moreover he drew water for us. lit. " he actually drew water for us "; they are surprised at the kindness of his action in helping them to draw water.

שלישי 11 וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃ וַיְהִי | בַּיָּמִים הָהֵם וַיִּגְדַּל
משֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיַּרְא בְּסִבְלֹתָם וַיַּרְא אִישׁ מִצְרִי
12 מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו׃ וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי־אֵין אִישׁ
13 וַיַּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל׃ וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה
שְׁנֵי־אֲנָשִׁים עִבְרִים נִצִּים וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ׃
14 וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהָרְגֵנִי אַתָּה
אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי וַיִּירָא משֶׁה וַיֹּאמַר אָכֵן

which were essential for the accomplishment of his great mission" (Ibn Ezra).

Moses. Heb. *Mosheh*, the Hebraised reproduction of an Egyptian word which probably means, "child of the Nile" (Yahuda). The explanation of the name given in the text ("because I drew him out of the water") rests upon the similarity of sound, as is repeatedly seen in Genesis; the word *Mosheh* resembling the word for, "the one who is drawn out."

11. *when Moses was grown up.* lit. "when Moses became great," he went out *to* his brethren. In later ages it must alas be said of many a son of Israel who had become great, that he went away *from* his brethren. Not so Moses. He went out of the Palace into the brick-fields where his brethren toiled and agonised in cruel bondage. It was lovingkindness to his people that impelled him to do so. There are ten strong things in the world, say the Rabbis: rock is strong but iron cleaves it; fire melts iron; water extinguishes fire; the clouds bear aloft the water; the wind drives away the clouds; man withstands the wind; fear unmans man; wine dispels fear; sleep overcomes wine; and death sweeps away even sleep. But strongest of all is lovingkindness, for it defies and survives death. Now Moses was filled with lovingkindness. Full of pity, he watched his brethren groaning beneath their burdens. "What has Israel done to deserve such wretchedness"? he wondered.

an Egyptian smiting. Probably one of the taskmasters applying the lash to an Israelite. We know only too well from ancient writings and paintings what the flogging

and said, Because I drew him out of the water.* iii

11. And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren. 12. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. 13. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14. And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. 15. Now when

of slaves was like. Moses for the first time saw a poor Hebrew flogged, and it was more than he could bear. His loyalty to his kin had not been destroyed by his Egyptian upbringing.

12. *he smote.* Moses resembles "the great patriots of the past and the present, who have taken the sword to deliver their people from the hands of tyrants. His act may be condemned as hasty. In its immediate results it was fruitless, as is every intemperate attempt to right a wrong by violence. However, it allied Moses definitely with his kinsmen" (Kent).

13. *to him that did the wrong. i.e.* to the man who was in the wrong.

14. *who made thee a prince.* A typical attitude of a small but persistent Jewish minority towards anyone working for Israel. The Rabbis speak of it as the Dathan-and-Abiram type of mind (cf. Num. xvi).

surely the thing is known. Referring to the death of the Egyptian. The Midrash takes these words as an answer to his question why Israel should suffer such slavery.

6 אֲמָתָהּ וַתִּקָּחֶהָ׃ וַתִּפְתַּח וַתִּרְאֵהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נַעַר
7 בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה׃ וַתֹּאמֶר
אֲחֹתוֹ אֶל־בַּת־פַּרְעֹה הַאֵלֵךְ וְקָרָאתִי לָךְ אִשָּׁה מֵינֶקֶת
8 מִן הָעִבְרִיֹּת וְתֵינִק לָךְ אֶת־הַיָּלֶד׃ וַתֹּאמֶר־לָהּ בַּת־פַּרְעֹה
9 לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אֵם הַיָּלֶד׃ וַתֹּאמֶר לָהּ
בַּת־פַּרְעֹה הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה וְהֵינִקֵהוּ לִי וַאֲנִי אֶתֵּן
י אֶת־שְׂכָרֵךְ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתֵּנִיקֵהוּ׃ וַיִּגְדַּל הַיֶּלֶד
וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה

handmaid. Her personal attendant at the moment of bathing.

6. *the babe wept.* lit. " a weeping boy."

she had compassion. Despite Pharaoh's orders, she is moved to spare the child. She " feared God."

one of the Hebrews' children. Only a Hebrew mother, in desperation to save her child from destruction, would thus expose it on the River.

7. *sister.* When she saw that the ark was found, she ventured to join the princess' attendants to see what would happen to her brother.

a nurse of the Hebrew women. lit. " a woman giving suck." A native Egyptian woman would not have undertaken to nurse a Hebrew child (Driver).

9. *give thee thy wages.* Pharaoh's plans for the annihilation of the Israelite children are defeated by women—the human feelings of the midwives, the tender sympathy of a woman of royal birth, and a sister's watchfulness and resource in extremity. " It was to the merit of pious women, that Israel owed its redemption in Egypt," say the Rabbis.

10. *the child grew.* He remained under his mother's care till he was quite a lad. During these most impressionable years of his life, his mother must have instilled into him the belief in one God, the Creator of heaven and earth, an Eternal Spirit without any shape or form that the mind of man could devise ; and imparted to him the sacred traditions of Israel, the story of the Fathers in

child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? 8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses,

Canaan, of Joseph in Egypt, and of the Divine promise of deliverance from Egyptian bondage. When Moses returned to the Palace, he received, as the adopted child of the princess, the education of boys of the highest rank, probably at Heliopolis—"the Oxford of Ancient Egypt" (Stanley). There he "must have learnt many things which from a Hebrew point of view would be extremely undesirable for him to know" (Driver). But whenever the priests undertook to initiate him into their fantastic idolatry, he remembered the teachings of his childhood; and he remained a Hebrew.

he became her son. He was adopted by the princess, and life at the Egyptian court gave him the training which was essential for a leader of men. "Deep are the ways of Providence! It was His inscrutable intention that Moses should be reared in a Palace, that his spirit might remain uncurbed by the oppressive and enervating influence of slavery. Thus he slew the Egyptian because his heart could not see violence and injustice, and from the same generous motive he took the part of the daughters of Reuel against the shepherds. It served another purpose also. Had he always lived amongst his own people, they would not so readily have accepted him as their leader, nor would they have shown him the respect and deference

Cap. II. ב

ב

2 א וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי: וַתַּהַר הָאִשָּׁה
וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים:
3 וְלֹא־יָכְלָה עוֹד הַצְּפִינוֹ וַתִּקַּח־לוֹ תֵּבַת גֹּמֶא וַתַּחְמְרָה
בַּחֵמָר וּבַזָּפֶת וַתָּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתָּשֶׂם בַּסּוּף עַל־
4 שְׂפַת הַיְאֹר: וַתִּתַּצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה
ה לוֹ: וַתֵּרֶד בַּת־פַּרְעֹה לִרְחֹץ עַל־הַיְאֹר וְנַעֲרֹתֶיהָ הֹלְכֹת
עַל־יַד הַיְאֹר וַתֵּרֶא אֶת־הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־

3 v. ה׳ בלא מסק

was directed by him, as by his Egyptian compatriots, to colossal and indestructible undertakings. He built human pyramids, carved human obelisks ; he took a poor shepherd family and made a nation of it—a great, eternal, holy people : a people of God, destined to outlive the centuries, and to serve as a pattern to all other nations, a prototype to the whole of mankind. He created Israel " (Heine).

Even in its literary form this chapter is noteworthy. Few portions of Scripture condense so many dramatic incidents into a few verses. The power of the narrative only gains thereby.

1. *the house of Levi. i.e.* tribe of Levi. His name and that of his wife are given in VI, 20. Here the narrative *hastens on* to the story of the Redemption.

took to wife. The explicit language in these two verses brings out an important characteristic of Judaism. In other religions, the founders are represented as of supernatural birth. Not so in Judaism. Even Moses is human as to birth, as also in regard to death (Deut. XXXIV, 5).

2. *bare a son.* Two children had already been born to them—Miriam, the elder, was a young woman at the time of the birth of Moses ; and Aaron, who was born three years before Moses. The king's order to drown the Israelite children must have been promulgated after the birth of Aaron, as his life had not been in peril.

when she saw. Better, *and she saw that he was a goodly child, and she hid*, etc. ; because the mother would in any case have been anxious to preserve his life.

CHAPTER II

2 1. And there went a man of the house of Levi, and took to wife a daughter of Levi. 2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. 4. And his sister stood afar off, to know what would be done to him. 5. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. 6. And she opened it, and saw the

a goodly child. *i.e.* a "good" child; not betraying his presence by crying, so that she could hide him for a space of three months (Luzzatto).

3. *an ark.* A chest. The Heb. for "ark" is elsewhere used only for Noah's ark.

bulrushes. The Heb. is an Egyptian loan-word. It denotes the paper-reed (called papyrus), growing ten to twelve feet high. Its leaves were used for making boats, mats, ropes and paper.

slime. *i.e.* bitumen—to make it watertight.

flags. A kind of reed, of smaller growth than the papyrus.

4. *stood.* Better, "*took her stand*," not far from the place reserved for bathing.

5. *came down.* From her palace, probably at Zoan (Tanis), one of the chief royal residences in the Delta.

walked along by the river side. To give warning of an intrusion upon the privacy of the princess.

כ הַמְיַלֶּדֶת וַיָּלֶדוּ: וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת וַיִּרֶב הָעָם וַיַּעַצְמוּ
21 מְאֹד: וַיְהִי כִּי־יָרְאוּ הַמְיַלְּדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם
22 בָּתִּים: וַיְצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֵּן הַיִּלּוֹד הַיְאֹרָה
תַּשְׁלִיכֻהוּ וְכָל־הַבַּת תְּחַיּוּן: פ

19. *lively.* Better, *vigorous* (Ibn Ezra); *i.e.* the Hebrew women had greater vitality than the Egyptian women, and—like most Arabian women, ancient and modern—did not require the services of midwives; it would therefore be impossible to slay the child unperceived by the mother. The Heb. word *chayoth* may, however, be taken as a noun, meaning, "animals" (Talmud). The midwives would then have said to the king, "The Hebrew women are not human; they are *animals*, and do not need a midwife." Their loathing of the Hebrew women would disarm the suspicions of the king (Ehrlich, Yahuda).

20. *God dealt well with the midwives.* Because at the risk of their own lives, they dared to set at naught the murderous command of the king. Both the name and the action of these heathen midwives are found worthy of being recorded in the pages of God's Holy Book.

21. *made them houses.* The usual interpretation explains "them," as referring to the midwives. God built up their families or increased their prosperity. The verse may also be translated, "And it came to pass, that because the midwives feared God, He made them (the Israelites) houses"; *i.e.* the people multiplied and increased abundantly.

22. *charged all his people.* In consequence of this continuous increase of the Israelites, and having failed in his measures with the midwives, Pharaoh now orders his people generally to drown the male children born to the Israelites. "The whole people were now let loose against the Hebrews; spying and informing were made acts of loyalty, and compassion stamped as high treason" (Kalisch). While many would still, like the midwives, "fear God," others would now take a special delight in carrying out the command of the king.

cast into the river. The Spartans practised similar barbarities upon their helot population.

the river. i.e. the Nile. The longest river in the Old World, starting in the heart of Africa, and flowing northward,

women; for they are lively, and are delivered ere the midwife come unto them. 20. And God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21. And it came to pass, because the midwives feared God, that he made them houses. 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

over 3000 miles, into the Mediterranean. In Egypt, it is called *the* River. Egypt is by nature a rainless desert which the Nile, and the Nile only, converts into a garden every year. The real Egypt of the past, as of the present, is but a ribbon of fertile land, the River's deposit of rich black earth on the surrounding desert. This river—the life of Egypt—Pharaoh in a moment of rage determined to turn into the grave of Israel. As most of the Israelites, however, lived away from the Nile such a savage decree could not have been strictly carried out, and must in time have become a dead letter. Rabbinic tradition states that the edict was in force some three years.

Chapter II

THE BIRTH AND EDUCATION OF MOSES

Providence overrules the despotic plans of men, and Israel's future deliverer is being prepared for his task in the very court of the merciless tyrant. The marvellous and unique emergence of a people from the midst of another land and people would be both impossible and inexplicable, apart from a great directing genius. This chapter opens the story of the Father of the Prophets, the Liberator and Teacher of Israel, the man who not only led the children of Israel from the Egyptian house of bondage, but brought them to Sinai and trained them to become a free people consecrated unto God and righteousness. "Moses was a great artist, and possessed the true artistic spirit. But this spirit

מִצְרַיִם לַמְיַלֶּדֶת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם
הַשֵּׁנִית פּוּעָה: וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת־הָעִבְרִיּוֹת וּרְאִיתֶן עַל־ 16
הָאָבְנָיִם אִם־בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם־בַּת הִוא וָחָיָה: 17
וַתִּירֶאן הַמְיַלְּדֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן
שני מֶלֶךְ מִצְרַיִם וַתְּחַיֶּין אֶת־הַיְלָדִים: וַיִּקְרָא מֶלֶךְ־מִצְרַיִם 18
לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּין
אֶת־הַיְלָדִים: וַתֹּאמַרְן הַמְיַלְּדֹת אֶל־פַּרְעֹה כִּי לֹא כַנָּשִׁים 19
הַמִּצְרִיֹּת הָעִבְרִיֹּת כִּי־חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן

Deut. xi, 10). The water had to be brought to the high-lying fields artificially, by a series of buckets attached to long poles, worked on axles. Nothing was, and still is, as tiring in the daily life of the Egyptian as this irrigation of the fields (Erman).

15-22. Failing to weaken the Israelites by the corvée, Pharaoh now proposes infanticide.

15. *Hebrew midwives. i.e.* the Egyptian women who served as midwives to the Hebrews (Septuagint, Josephus, Abarbanel). It is hardly probable that the king would have expected Hebrew women to slay the children of their own people.

Shiphrah . . Puah. The names are probably Egyptian. They were the two midwives in the capital, where Hebrew women would seek the services of a midwife (Strack). In the capital, furthermore, dwelt the " better classes " of the children of Israel—their natural leaders. If Pharaoh could only succeed in exterminating these, he would experience little difficulty in rendering the slave portion harmless.

16. *the birthstool.* Thus Targum and Rashi. The literal translation is, " the two stones." Some render, " the stone basin," and explain that in Egypt the midwife placed the child upon a bed of stones or bricks to decide, in accordance with instructions connected with the worship of the goddess of Fate, whether the newly-born infant should live or, in case of deformity, it should be slain (Holzinger).

then ye shall kill him. The purpose of the king is to make an end of the Israelites altogether. He is now willing

15. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16. and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the birthstool; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. 17. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.*ii 18. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 19. And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian

to destroy his valuable slave material. Hate not only leads men and nations to inhumanity, but blinds them to their own interests.

a daughter . . shall live. These could not prove dangerous in time of war, and would be serviceable as slaves. The remnant of the Israelite people would thus be absorbed in the native population.

17. *feared God.* And would not be parties to a monstrous crime. The expression *fearing God* in Scripture is used in connection with heathens to denote the feeling which humanises man's dealings with foreigners, even where national interests are supposed to be at stake; see note on Gen. XLII, 18. Thus, when Amalek attacked Israel, not in open warfare but stealthily, from the rear, slaying the old and the feeble, showing himself devoid of this natural piety and fundamental humanity, Scripture says of him, "and he feared not God" (Deut. XXV, 18). The midwives were required by their king to act barbarously towards "aliens." But they preferred to obey the voice of human kindliness, the voice of conscience: "the midwives feared God." See also Gen. XX, 11.

11 וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם וַיִּבֶן עָרֵי
12 מִסְכְּנוֹת לְפַרְעֹה אֶת־פִּתֹם וְאֶת־רַעַמְסֵס: וְכַאֲשֶׁר יְעַנּוּ
13 אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיָּקֻצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל: וַיַּעֲבִדוּ
14 מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ: וַיְמָרְרוּ אֶת־חַיֵּיהֶם
בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת
טו כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ: וַיֹּאמֶר מֶלֶךְ

up out of the land. Heb. idiom speaks of "going *down* to Egypt" and "going *up* to Canaan," because Egypt lies lower than Palestine.

11. *taskmasters.* Or, "gang-overseers." This was the first move in the scheme of checking the increase of the Israelites. The free and independent settlers in Goshen, who had been invited to Egypt (Gen. xlv, 16–20), were now subjected to the corvée, *i.e.* compelled to labour on public works without pay. "Their labour was a sort of tribal tax which they had to render, and for which their own head-men were responsible" (Petrie). The Egyptian and Assyrian monuments show us gangs of slaves working at brick-making, stone-breaking and other severe labours, under the lash of their overseers.

to afflict them. *i.e.* to break their spirit.

burdens. *Heavy* burdens, carried out under compulsion.

store cities. Fortresses to protect the kingdom against possible invasion from the Asiatic side; and, at the same time, arsenals and granaries for Egyptian armies about to cross into Asia.

Pithom. In Egyptian Pi-Tum, 'the dwelling of the God Tum;' was identified by Naville in 1883 with the ruins in the Wady Tumilat about 60 miles N.E. of Cairo. He found a number of thick-walled rectangular chambers not communicating with one another, but filled from above, as required in the case of granaries. A. H. Gardiner places it eight miles farther west, at the modern Tell-er-Retabeh.

Raamses. The site on which later the Roman city Pelusium stood, at the mouth of the ancient Eastern branch of the Nile Delta on the Mediterranean (Gardiner). It was the capital of the Hyksos kings, and was enlarged and renamed at this time. In an inscription of Rameses II,

out of the land. 11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raamses. 12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they abhorred the children of Israel. 13. And the Egyptians made the children of Israel to serve with rigour: 14. and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigour.

recently found at Beisan, Palestine, he boasts that he built the city called after his name, with *Semitic* slaves (Naville).

12. Pharaoh's first plan to destroy Israel—the first, too, known to history—had failed.

spread abroad. lit. "breaking over limits." They spread not only beyond the confines of Goshen, but beyond the borders of Egypt itself, into S. Palestinian territory, which was then under Egyptian sovereignty; see p. 60.

abhorred. Or, "had an horror of." They loathed the Israelites.

13. *with rigour.* Or, "with crushing oppression," to annihilate both the energies and the spirit of the labourer, and calculated to bring about the degeneration of the Hebrew race. Sir H. H. Johnston, in his account of slavery in Africa, has shown that the horrible traffic in human beings, as in fact all slavery, often created in the master a deliberate love of cruelty, even when it entailed considerable commercial loss.

14. *made their lives bitter.* There was little humanity towards slave-gangs in ancient Egypt. This remained true down to quite modern times. Only a little over a hundred years ago, in the construction of Mohammed Ali's canal from the Nile to Alexandria, 20,000 lives were sacrificed.

in brick. Bricks, stamped with the name of Rameses II, are in the British Museum.

in the field. For the difficult works of irrigation (see

8 וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף׃
9 וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ׃
10 הָבָה נִתְחַכְּמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי־תִקְרֶאנָה מִלְחָמָה
וְנוֹסַף גַּם־הוּא עַל־שֹׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ׃

8. *a new king.* A monarch of a new dynasty, with a "nationalist" policy; probably Rameses II. Joseph served one of the Hyksos (Shepherd) kings, an Asiatic dynasty whose rule in Egypt began some centuries before him; see note on Gen. xxxix, 1. Their rule came to an end not long after the death of Joseph, when the Hyksos were driven back into Asia, and a descendant of the native dynasty regained the throne. See Additional Note A, "Israel in Egypt," p. 56.

which knew not Joseph. He feigned to know nothing of Joseph's merits (Rashi). Or, the memory of the great services which Joseph had rendered grew dim. Joseph was no warrior; only a benefactor of his country, and his unmilitary achievements were forgotten (Ehrlich). The immemorial ingratitude of rulers and commonwealths is proverbial. Especially common is ingratitude to Israel—the People that has achieved so much of eternal worth, but has rarely succeeded in winning gratitude.

With the death of Joseph, a large portion of the Israelites in time forgot the religious traditions and the religious practices of the Fathers (Josh. xxiv, 14; Ezek. xx, 8). The greater portion of the people, however, must have kept alive in their hearts the memory and hope of Israel. Otherwise, it is quite impossible to understand how they maintained their separate existence during generations of oppression, and still more during centuries of prosperity, in a highly civilised society like the Egyptian. Foremost among the loyalists were the tribe of Levi, who alone maintained the covenant of Abraham. Of those who had abandoned Israel's hope, many reverted to heathen Semitic practices; while others, the Midrash tells us, adopted the motto, "Let us be Egyptians in all things."

9. *too many and too mighty for us.* The exaggeration of hatred, jealousy and fear. The land, it seemed to them, was full of Israelites; they were *everywhere!* "They filled

8. Now there arose a new king over Egypt, which knew not Joseph. 9. And he said unto his people, Behold, the people of the children of Israel are too many and too mighty for us: 10. come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up

the theatres and all the places of amusements," is the comment of the Midrash. The fact that their increase is their only crime and that no activity inimical to society could be charged against them, is striking testimony to the blameless civic life of our ancestors in Egypt.

10. *come, let us deal.* The king plans the means of crushing the Israelites in common deliberation with his counsellors. "This first instance of *rishus* on a large scale is noteworthy also for the fact that it arises *not from the Egyptian people*, but from the ruling classes. It is the king who stirs it up, and assigns high reasons of state for making it a national policy. This has often repeated itself in history" (Hirsch).

wisely. i.e. craftily.

join themselves. Living in Goshen, the Israelites might assist the enemy and make common cause with the Hittites, whose power Rameses could not break; or with any Semitic invaders of Egypt from the East. It is at all times a common stratagem of "patriots" to suspect the loyalty of the envied alien who is living peacefully and prosperously among them. One of the first laws the children of Israel were to learn on leaving Egypt was: "And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt" (XXII, 21; see *Genesis*, p. 154, note on XVIII, 7).

and get them. Mendelssohn here translates the conjunction *vav* by *or* (as in XXI, 15); "and fight against us"—in case of invasion; "*or* get them out of the land" and strengthen the enemy peoples who are threatening us. Hence the anxiety of the Egyptian rulers both to *retain* the Israelites, and at the same time to decimate, and eventually destroy, them through forced labour.

Cap. I. א

א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ
2 3 וּבֵיתוֹ בָּאוּ: רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה: יִשָּׂשכָר זְבוּלֻן
4 ה וּבִנְיָמִן: דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר: וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־
6 יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם: וַיָּמָת יוֹסֵף וְכָל־
7 אֶחָיו וְכָל הַדּוֹר הַהוּא: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
וַיַּעַצְמוּ בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם: פ

I. SHEMOTH

(Chapters I–VI, I)

Israel in Egypt: The Oppression and the Redemption (Chapters I–XV)

THE OPPRESSION OF THE ISRAELITES

Chapter I

1. *now these.* lit. "and these," which better indicates the close connection between the first two books of the Pentateuch, since the whole Torah is one continuous narrative.

5. *seventy souls.* Jacob himself is included in the number; see Gen. xlvi, 8–27. Of the seventy, sixty-eight were males. If to these we add the wives of the sons and grandsons, and the husbands of the daughters and grand-daughters, and all their servants and their families, the total number of those who entered Egypt must have been several hundreds, if not thousands.

6. *and Joseph died.* This verse resumes the thread of the narrative of the last verse of Gen. (l, 26) where we read, "So Joseph died."

all that generation. Both Israelites and Egyptians.

CHAPTER I

1. Now these are the names of the sons of Israel, which came into Egypt ; every man and his household came with Jacob. 2. Reuben, Simeon, Levi, and Judah ; 3. Issachar, Zebulun, and Benjamin ; 4. Dan and Naphtali, Gad and Asher. 5. And all the souls that came out of the loins of Jacob were seventy souls : and Joseph was in Egypt already. 6. And Joseph died, and all his brethren, and all that generation. 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them.

7. *increased abundantly.* lit. "swarmed." Note the accumulation of the synonyms—were fruitful, increased abundantly, multiplied and waxed exceeding mighty. The extraordinary increase of the Israelites in Egypt presents a difficulty that is more apparent than real. As we have seen, the seventy souls who went down to Egypt did so accompanied by extensive households whom they eventually incorporated into their families (cf. Gen. XVII, 12, 27). Prof. Orr recalls from personal knowledge the case of a golden wedding where the original couple had multiplied to 69. If, he says, one bears this in mind in connection with the descendants of Jacob in Egypt, and "reckons the result of a similar rate of increase for 300 or 400 years, the figures may surprise him."

the land was filled. Not only Goshen, the eastern Delta of the Nile, the abode originally assigned to the Israelites. In time, they were found everywhere in Egypt as well as outside Egypt, in territories under Egyptian control ; see *v.* 12.

שמות

EXODUS

NAME. The Second Book of Moses was originally called ספר יציאת מצרים, "the Book of the Going out of Egypt." At an early date, however, it came to be known as שמות, from its opening phrase, *Ve- eleh shemoth* ("And these are the names"). Its current designation in Western countries is Exodus—from the Greek term *exodos*, "The Departure" (of the children of Israel out of Egypt), a name applied to it in the Septuagint, the ancient Greek translation of Scripture.

CONTENTS. The Book of Exodus is the natural continuation of Genesis. Genesis describes the lives of the Fathers of the Hebrew People: Exodus tells the beginning of the People itself. It records Israel's enslavement in Egypt, and the deliverance from the House of Bondage. It describes the institution of the Passover, the Covenant at Mount Sinai, and the organisation of Public Worship that was to make Israel into "a kingdom of priests and an holy nation." It recounts the murmurings and backslidings of Israel as well as the Divine guidance and instruction, vouchsafed to it; the apostasy of the Golden Calf, as well as the supreme Revelation that followed it—the revelation of the Divine Being as a "God, full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and who will by no means clear the guilty."

Importance. Nearly all the foundations on which Jewish life is built—the Ten Commandments, the historic Festivals, the leading principles of civil law—are contained in the Book of Exodus. And the importance of this Book is not confined to Israel. In its epic account of Israel's redemption from slavery, mankind learned that God is a God of Freedom; that, even as in Egypt He espoused the cause of brick-making slaves against the royal tyrant, Providence ever exalts righteousness and freedom, and humbles iniquity and oppression. And the Ten Commandments spoken at Sinai, form the Magna Charta of religion and morality, linking them for the first time, and for all time, in indissoluble union.

Divisions. The Book may be divided into five parts. The first part (chaps. I–XV) relates the story of the Oppression and Redemption. The second part (chaps. XVI–XXIV) describes the journey to Sinai, and embodies the Decalogue and the civil laws and judgments that were to have such a profound influence on human society. Then follow, in chaps. XXV–XXXI, the directions for the building of the Sanctuary. Chaps. XXXII–XXXIV detail Israel's apostasy in connection with the Golden Calf; and chaps. XXXV–XL describe the construction of the Sanctuary, and thus prepare the way for the Third Book of Moses, the Book of Leviticus.

CHRONOLOGICAL TABLE

in connection with the Book of Exodus and its Haftorahs

	B.C.E.
Joseph in Egypt	circa 1650
Expulsion of Hyksos	„ 1587
Rameses II	1300–1234
(*According to Mahler:*)	1347–1280
Menremptah	1234–1214
Date of Exodus	1230
(*For Mahler's view, see p.* 117)	

Deborah	circa 1150
Saul	1028–1013
David	1013–973
Solomon	973–933
Ahab	876–853
Elijah	circa 870
Joash	837–798
Isaiah, call of	740
Fall of the Northern Kingdom	722
Jeremiah, call of	626
Josiah	638–609
Capture of Jerusalem by the Babylonians	597
Ezekiel, call of	592
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
Ezra and the Second Return from Babylon	458

ספר שמות

THE BOOK OF EXODUS

Dillmann, A. (1823–1894). German philologist and exegete. "Exodus." "Jesaia."

Driver, S. R. (1846–1914). English Bible commentator. "Exodus."

Ewald, Heinrich (1803–1875). German historian and exegete.

Green, W. H. (1825–1900). American Hebraist.

Hall, R. H. (1873–1930). British archaeologist.

Kittel, R. (1853–). Bible historian. "Geschichte des Volkes Israel."

Moore, G. F. (1851–). American theologian and Rabbinic scholar. "Judges."

Naville, Edouard (1844–). Swiss Egyptologist.

Otto, Rudolf (1869–). German philosopher of religion. "The Idea of the Holy."

Petrie, Flinders (1853–). English Egyptologist.

Smith, G. A. (1856–). Scottish Bible scholar.

Stanley, Dean (1815–1881). English divine. "History of the Jewish Church."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the works on *Exodus* , by Baentsch, Boehl, Holzinger, Kent, Rawlinson, Smyth and Strack ; on *Isaiah* by Duhm, Marti and Skinner ; on *Jeremiah*, by Streane and Volz ; on *Ezekiel* by Davidson and Toy ; various volumes in the Cambridge Revised Version for Schools (Box and Lanchester), the Century (Bennett, Peake, Lofthouse), and Expositor's Bible (Chadwick and Farrar) ; as well as the One Volume (Dummelow), Speaker's (Cook, Kay), and Westminster (McNeile) Commentaries, were also consulted.

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in Exodus, the Roman numeral alone is given.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
◦	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sedrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, *haftorah* and *va-ayra*, and not Shᶜmaᶜ, or Shemang, ṣᵉdaqah, haphtarah and va'ĕra), the aim has been not to bewilder the ordinary lay reader for whom this work is primarily intended.

D. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Adler, Hermann (1839-1911). Chief Rabbi. Co-author of "A Jewish Reply to Colenso."

Altschul, David. Seventeenth century. "Metzudath David" and "Metzudath Tziyon," popular commentaries on the Prophetical books.

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften."

Darmesteter, James (1849–1894). French Orientalist. "The Prophets of Israel."

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto," "Randglossen."

Friedlander, Michael (1833–1910). English scholar and commentator. "The Jewish Religion."

Geiger, Abraham (1810–1874). German religious leader and Bible critic.

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Hoffmann, David (1843–1921). Great Bible and Talmudic scholar. "Die wichtigsten Instanzen gegen die Graf-Wellhausensche Hypothese."

Jacob, B. (1862–). German Bible exegete. "Der Pentateuch." Articles in *Monatschrift* and *Jewish Quarterly Review.*

Jampel, S. (1874–). German exegete and popular writer on Bible archaeology. "Die Hagada aus Aegypten."

Kalisch, M. M. (1828–1885). English Bible commentator. "Exodus."

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Mahler, Eduard (1857–). Hungarian Orientalist and authority on Jewish chronology.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Mendelssohn, Moses (1729–1786). Foremost Jewish figure of 18th century. German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–). English theologian and New Testament scholar. "The Synoptic Gospels."

Mueller, D. H. (1846–1912). Austrian Assyriologist.

Philippson, Ludwig (1811-1889). German preacher and commentator.

Reggio, Isaac Samuel (1784–1855). Austro-Italian scholar.

Sulzberger, Mayer (1843–1923). American Jurist. "Am Ha-aretz, The Ancient Hebrew Parliament."

Wogue, Lazare (1817–1897). French scholar and exegete.

Yahuda, A. S. English Egyptologist. "Die Sprache des Pentateuchs."

Zunz, Leopold (1794–1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah."

Cornill, C. H. (1854–1920). German exegete. "Jeremias." "The Prophets of Israel."

translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*.

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Bechor Shor, Joseph. French exegete of the 12th century.

Chizkuni 13th century French commentator.

Gersonides see *Ralbag*.

Ibn Ezra Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist, Bible commentator and mystic.

Ralbag i.e. Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plaïn, natural sense" in his commentaries.

Rashi *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105), French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

C. MODERN VERSIONS IN ENGLISH

Authorised Version. Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811-1878). "Jewish School and Family Bible," 4 vols. London, 1851-1861.

Leeser, Isaac (1806-1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.

M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadephia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—In colloquial English.

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Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius (37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Mechilta Oldest Rabbinic commentary on Exodus.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther) and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.) Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Symmachus A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the

usage. To all my collaborators and helpers, I would here express my heartfelt thanks.

The publication of this work at a moderate price is due to the generosity of Mr. and Mrs. Leo Shaerf, who have endowed it as a memorial to the mother of Mrs. Shaerf, the late ETHEL ROSA SCHNEIDER. May their idealism and public spirit be rewarded by an increase of religious knowledge, and a consequent strengthening of religious conviction, among English-speaking Jews.

J. H. HERTZ.

London, Cheshvan 12, 5691.
November 8, 1930.

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PREFATORY NOTE

The nature and purpose of this work were fully stated in the Preface to the preceding volume. It has been undertaken because there is to-day no available edition of the Pentateuch and Haftorahs in Hebrew and English, with a popular commentary for use in Synagogue, School and Home. The cordial welcome accorded to the *Genesis* volume by scholars and laymen alike, is evidence that such a work meets a real need.

Thanks to the courtesy of the British and Foreign Bible Society, I am enabled to use the plates of their Letteris edition of the Hebrew Massoretic text. I am also deeply grateful to the Delegates and Syndics of the University Presses of Oxford and Cambridge for permission to use the Revised Version. Where that Version offers alternative renderings, the translation most in accord with Jewish Tradition is chosen. The Delegates and Syndics are in no way responsible for the manner in which the Revised Version is reprinted in this volume.

The commentary on chapters XX–XL was prepared by the Rev. Dr. A. Cohen, and on the Haftorahs by the Rev. S. Frampton, M.A. I have made the freest editorial use of their manuscripts ; and have condensed or enlarged, re-cast or written anew at will, myself supplying the Additional Notes and the commentary on chapters I–XX. I have also embodied some glosses by the late Rev. G. Friedlander, as well as several useful suggestions by Prof. I. Epstein and the Rev. E. Levine, M.A. To the Rev. M. Rosenbaum and Mr. S. M. Hertz, B.A., I am much indebted for helpful criticism ; also to the Rev. David Bueno de Mesquita, B.A. for the rubrics in reference to Sephardi

ספר

חמשה חומשי תורה

עם ההפטרות

נדפס על פי המסורה ומתורגם אנגלית

עם פירוש קצר

מלאכת סיעת הוגי תורה

ובראשם

יוסף צבי הערץ

רב הכולל דמלכות בריטאניא ומדינותיה

שמות

לונדון

דפוס דאוניברסיטה אוקספורד

שנת למוד תורה לפ"ק

THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

THE CHIEF RABBI

(Dr. J. H. HERTZ)

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